

THE
EXCELLENCY
OF A
Gracious Spirit:

DELIVERED
IN A TREATISE
Vpon the 14. of Numbers, vers. 24.

Together with
Moses his Self-deniall.

By IER BURROUGHES,
Minister of Gods Word.

*A Man of understanding is of an excellent
Spirit. PROV. 17. 27.*

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Margaret moly

EXCELLENCY

OCT 17

ST. IGOUIS

DELIVERED

IN A TREATISE

Upon the Duty of a Christian

to his Country

By J. J. J. J. J.

THE SECOND

Part of an excellent

Tract by J. J. J. J. J.

and to be sold at the

of the



TO THE RIGHT
HONORABLE,
EDWARD,
VISCOUNT
MANDEVILLE.

Right Honorable,



*Here is a common slander,
that hath been raised, and
vile asperson that hath
been, and still is cast upon
the wayes of godlinesse;
That they disennable mens
spirits, (which Salvian
complained of eleven hundred yeares agoe, Si
quis ex nobilitate converti ad Deum cœpe-
rit, statim honorem nobilitatis amittit : O
quantus in Christiano populo honor Christi
est, ubi Religio ignobilem facit !) That they
make men rigid, melancholy, sowre, uncivill;
That they dull their parts; That they take
them off from the delights of the things in the
A 3 world;*

Sal. l. 4. de
guber. Dei.

The Epistle

world; That if men take up the power and strictnesse of them, they must resolve never to keep any correspondence with their friends, who are of rank and quality in the world; and therefore, although those who have little of the world, and little to doe in the world, may live strict lives, yet it is not for such who are born to great things, whose Fortunes are raised higher then other mens, who have references to many of quality and place; it cannot be expected that they should be so strict: this must needs hinder them in their outward accomplishments; if they begin to take such a course, it is impossible they should bee compleat every way, as becomes such as they are: And thus many are compelled to be evill, lest they should be esteemed vile, as Salvian complaines of his time, *Mali coguntur esse ne viles habeantur*: A notable speech of his, fully suitable to our times, The first observance (that I remember) I had of this place in Salvian) was from your Lordships owne hands, shewing it to me in him, as an expression that your Lordship was much affected with. But these men doe not consider how much they speake against themselves; were this true, it were a snare, a judgement to be raised in outward excellencies above others. No; it is not honour, they are not riches, parts, dignities, that hinder Godlinesse, it is the basenesse and corruption of mens Spirits, in the enjoyment of these, that binders: Godlinesse raiseth the excellencies of them;

Dedicatory.

them, it draweth out the chiefe good in them, and puts a higher Beauty and Glory upon them. G O D hath raised up your Honour, to convince the World of the falsesse, malice, impiety there is in this evil report that is brought up, upon the good and blessed ways of godlinesse.

Malice it selfe cannot but acknowledge, that Godlinesse in the strictnesse of it, and naturall excellencies in the eminency of them, have a blessed conjunction in your Honour; Godlinesse is as the enameling of Pearles in those golden naturall endowments with which God hath mercifully and plentifully enriched you: And were it but for this service onely to God and his Church, in convincing the world of the vilenesse of this slander: I may speake without suspicion of flattery, Happy that ever you were born; and I doe know, that those who know your Lordship, will justifie me in that I say. In this God hath honoured your Lordship exceedingly; were there no other end for which you still live in such a generation as you doe, but onely this; yet in this you have great cause to blesse your selfe in God, and in this great honour he hath put upon you, to make you so publick and worthy an instrument of his. Who is it that lookes upon you, and sees your wayes, but must confesse, Now I see that strictnesse and power of Religion may stand with a most generous, sweet, amiable, courteous demeanour; I see it raiseth and enobleth parts;

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and though in pain, base, and sordid pleasures, which are beneath the Dignity of a Man, much more of true Nobility and Generousnesse; yet it knowes how to make use of the Delights that G O D affords in this world, and orders and guides them so, as by it they are enjoyed with a double sweetnesse, farre above that which others finde.

And yet further, there are two more blessed conjunctions which adde much honour to you; the one is a facile goodnesse of Spirit to any, (though much inferiour) in any thing, where good may be done: and yet a strong, unmovable, steadfast, resolute Spirit against that which is evil: It was the high commendation that Nazianzen gave of Athanasius, that he was Magnes & Adamas. A Load-stone in his feet, gentle, drawing naturas; and yet an Adamant in his resolute stomacke against those who were evil.

The other is this, (which makes all beautiful and lovely indeed) though God hath raised you high in birth, in abilities, in the esteem of men both good and bad; yet the lustre of the humilitie of your spirit, shines beautifully thow all manifesting it selfe in much gentlenesse and meeknesse; and this is the height of all true excellency.

A man of understanding is of an excellent Spirit, saith Solomon, Proverbs 17. 27. the word in the Originall is, A coole Spirit. In also posito non alium sapere difficile est, &

omnino

Nazianz. in
Encom. A-
thanas.

Dedicatory.

omnino impudicum: sed quanto impudicus,
tanto gloriosius, saith Bernard, Ep. 42. The
Lord carry on your truly noble and generous
Spirit, that you may long hold forth the pow-
er, beauty and excellency of his grace. Let
the height of all your designs be, to lift up the
Name of the great God. 2 Corinth. 5.9. We
labour, saith the Apostle, whether present
or absent, to be accepted of him: The word
translated, Labour, is *lasegh* the Elegancy of
it, it's *gadatimada*, we love the honour of
it; it is such a labour as we account it our ho-
nour and glory: We are ambitious; so have
high designs for God, is *aholy* and blessed am-
bition; whereas the ambition of other men is
low and base: Infelix proflus ambitio, quæ
ambire magna non novit, saith Bernard. Ac-
count your selfe blessed when your God is bles-
sed. It was the blessing of Shem, Gen. 9.26.
Blessed be the Lord God of Shem; the chiefe
of Shems blessings was, that his Lord God was
blessed.

Bern. ps.
1010.

That which I seeke, is to engage your Lord-
ship for G.O.D, and to stirre you up to an-
swer fully the esteeme the expectations that
men have of you, whose eyes are upon you as a
publick blessing, and an ornament to the pro-
fession of the truth.

And yet this I desire your Lordship would
consider, (as I know you doe) that Religion is a
greater honour and ornament to you, then you
are to it; it doth and will more honour you.
then

Dedicatorie.

when ever you did or can honour it. Your birth made you honourable; but oh how honourable have you been, since you have been precious in Gods eyes! Eſay 43. 4. Your parts were alwayes hopefull, but how apparently have they been raised ſince Grace hath ſanctified them?

Althoough God takes it well at the hands of thoſe whom he hath raised in the things of the world higher then others, when he ſetteth them forward in ſetting out his praiſe; yet he would not have them thinke that he is beholding to them, as if the honour of God depended ſo upon them, as it would faile did they not put to their help. No, GOD can raiſe his Honour by other meanes, he can gloriſie himſelfe, and get himſelfe a great Name, by low, meane and contemptible things: It is not becauſe GOD hath need of Honour from you, but becauſe he delights to honour you, that he is pleaſed to uſe you in his ſervice. It is an advancement to whatſoever greatneſſe you have in the world, to be employed for God, where is but in the meanest ſervice hee hath to doe. Where the Heart is right, even in that it glorieth more then in all the dignity that earth can put upon it: But yet the greater Inſtruments the Lord raiſeth up for his glory, the greater ſervice he callſ them unto, the greater things may we hope he intends for his Church.

When Saint John ſaw the Elders caſting down their Crownes before the Throne, ſaying; Thou art worthy, O Lord, to receive glory,

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glory, and honour, and power, *Apoc. 4. 10.* soon after *Saint John* saw every creature in Heaven and on Earth, and Sea, saying, Blessing, Honour, Glory, and Power, bee unto him that sitteth upon the Throne; and unto the Lamb for evermore, *Chap. 5. 13.* And soon after that, he saw Christ with his Crown upon him, going forth conquering and to conquer, *chap. 6. 2.*

What great mercies might we expect, did we see GOD raising up truly Noble and Generous Spirits, more generally in the great ones of the earth? did we see the Elders and Nobles casting down their Crownes before the Throne of the Lamb, willing to deny all their glory, and excellencies, and estates, for the raising up the glory of Jesus Christ?

Certainly God hath great things to doe in this latter Age of the World, and hee is a God with whom there is as great abundance of Spirit as ever; when his time comes, how soon will such a thing be, as the raising mens Spirits to higher and more noble designs, then now wee can imagine?

The observing the Frame and Worke of your most precious noble Spirit (Right Honourable) put me upon the Thoughts of this Argument; the chiefeſt Booke that I made use of for the enlarging my Meditations in it (next the Scripture) was that which I joyfully beheld in your selfe, and your Noble and much honoured Lady; highly honoured
and

The Epistle

and loved, and that deservedly, in the esteem
and hearts of all who know Her and the Truth,
John Ep. 2. v. 1. 2 but I have not time to say more

Such gracious Principles appeared in your
Spirits, such Divine Rules by which you were
guided, those high and noble employments in
which you delighted, those blessed qualificati-
ons, which as so many Diamonds in their
lustre and beauty, sparkled that Light, that
Freenesse, that Strength, that Publicknesse,
that Holinesse, &c. Those Comforts of a
higher nature then the common drossie comforts
of the world, that you chose to your selves, to
satisfie your Spirits in, and found content-
ment in the enjoyment of; that caused the di-
lating of my thoughts about these things,
and now making known themselves publicly,
they crave patronage from your Lordship,
who have been the originall from whence they
came.

And here I humbly present them to your
Honour, and to your vertuous and Noble La-
dy, as a Glasse wherein your selves and others
may see the frame & workings of your Spirits;
I dare say, that all who know you, and know that
I had the happinesse to be so neare unto you,
and to have such interest in you, will say, that
I had my chiefeest help in this Argument from
your selves; so that if any shall be at all affected
in reading of these few Notes of mine, I may
say to him, as was said once, to one who was de-
lighted in hearing an Artificiall imitation of
the

Dedicatory.

the sweet Note of the Nightingale; What if you heard the Nightingale herselfe? So I; what if you saw the workings of the gracious, sweet Amiability, true Noblesse, Generousnesse of such Spirits themselves? Such a light I blesse God I have seen, and I shall endeavour to stirre up others to blesse God with me for it. And now that I might have occasion to make an Honorable and thankfull mention of your Names; I have presumed to make my private thoughts publick to the world, and to present them to your Lordship, humbly craving pardon for this bold attempt, and so resting,

June 30. 1638

Your Honours in all humble
and due observance,

Jer. Burroughes.

Dedicatory.

the first Note of the Nightingale: What if
 you heard the Nightingale herself? Ze 1;
 would you hear the workings of the gracious
 Spirit? Would you see the Noblesse? Ge-
 neration of the Lord? Would you see the
 King? I bless God I have seen and I shall en-
 joy to have up others to bless God with me
 for it. And now I wish to have occasion to
 mention in Honourable and thankfull mention of
 your Names; I have presumed to make my
 private thoughts publick to the world, and to
 present them to your Lordship, humbly ex-
 amining you for this bold attempt, and to self-

June 30. 1638

Your Honours to all humble
 and due observance

Jer. Burroughes.



TO THE CHRISTIAN READER.



HE Church on Earth is ever militant, continually assaulted by the Dragon and his Angels; their power and policies are onely improved against it. The Scripture tells us of *Principallities, Powers, Rulers of darkness, spirisual Wickednesses in high places*, which are the Officers of the God of this World, appointed to doe mischief; It tells us of the Method, Devices, Wiles, and Depths of Satan, of Errors, strong Delusions, damnable Heresies, and Doctrines of Devils, which are to deceive. Through Satan and his Instruments many are wounded, many deceived in this, as in former Ages. Doth not the Foundation of the Church and Kingdome of Christ shake? Is not the house of temptation upon the World? It is behoovefull for us to looke unto our Spirits; if they bee not choyce and gracious, we shall faint in the evill day. This Booke discovers what a choyce and gracious

Revel. 12.

Ephes. 6.

.11 adoh

The Epistle

gracious Spirit is, that so knowing thy selfe; thou mayst receive encouragement, if right; or be willed to look about thee, if false.

Art thou indued with such a spirit as here thou mayst finde? Nothing in the World, in Hell, or in thy Flesh, shall be able to conquer thee; as Christ himselfe, thou shalt indure such crosses and contradiction of sinners, as these times are bigger with; thou shalt despise the shame, and bee able to resist to blood; if God should call thee to that honorable vocation, *in Christ*.

As 12. 12

12. 12

Heb 11.

What excellency of spirit was in Saint Paul, when hee took it ill that they dissuaded him from going up to Jerusalem, where hee was to meet with sharpe afflictions; *What was his joy and broken Heart?* saith he, for I am ready not to be bound only, but also to offer up Jerusalem for the Name of the Lord Jesus Christ. Moses refused to be called the sonne of Pharaoh's daughter, though himselfe or some of his posterity might happily have come to the Kingdom by it, and chuse afflictions rather with the people of God, &c. He would not become an Egyptian, though of the Royall Stem; but abide an Hebrew, who were Abomination to the Egyptians; Hee knew, that the reproach of the Members should wound to the Head, and would bee well recompensed by him; And therefore hee will suffer afflictions, and esteeme the reproaches of Christ above all the Treasures of the world.

of Egypt, a greater patrimony, saith *Ambrose*. So base are many Spirits in this Age, that they had rather censure then trace his practice.

Scaliger tells of a Tree, to which when a man commeth, *Ramos constringis*; but when he departs, *Ramos pandit*. Too many are like this tree; when any Ministers or Christians, that have the reproach of Christ upon them, come near them, and have to deal with them; let relations, promises, ingagements, be what they will, they shrink up themselves, are troubled, sadden, and perplexed, thinking it disgrace unto them to have to doe with such; but when they are gone, then their hearts dilate again, and their faces grow pleasant: such an adulterous generation there is, that are ashamed of Christ in any of his poore, reproached, despised members; and not onely ashamed, but like that plant called the *Tartarian Lamb*, which in shape and proportion answers the Lamb, but grazeth and eateth up the grasse round about it, suffering no green thing to be neare: And these men are Lambs in shape, but eating up every green thing that is neare unto them, *Psal. 14. 4. They eat up my people as bread*; they are the food their malice feeds upon.

It is observed, the Pope was so busie and hot against *Luther*, that he neglected to look to all Christendome against the *Turks*; such

Exercit. 181
§ 27, 28.

baseness was in a Popes breast, that he could
 rather have digested *Mahumetisme*, then *Lu-
 theranisme*; and may we not thinke that the
Alcoran would be welcome to those Confes-
 sors, who have enioyned their burdened in-
 consciences to burne their Bibles for penance;
 this, some living know to be struth. There is
 much baseness in the spirits of men, and upon
 little occasion it vents it selfe. *Doeg* had a
 malicious murderouse spirit in him, and spa-
 red not those that ware the *Linnen Ephod*. The
 rich man, *Luke* 12. 19. was all for earth, and
 nothing for heaven. A great man finding his
 sicknesse increasing, caused his bed to be made
 between, or upon his Coffers, where he had
 much gold; a Lord came to him, and wished
 him to go to his chamber, and not lie there; his
 answer was, I am well where I am, so long as
 I can tarry, for I am neare unto my friends,
 meaning his Coffers and his Gold. What
 drossie corporall soules have such men? The
Gallarens drove Christ out of their Countrey;
 they esteemed their Swine above a Saviour.
Demas embraceth the present world, *Ananias*
 and *Sapphira* reserve a portion for themselves:
 such spirits ever have been, and will be in the
 world. Spirits they are as much beneath com-
 mon reason, as those mentioned in this worke
 are above it. It is choyce, not common spi-
 rits, that will honour God in stormy times.
 Had not a choyce and excellent spirit been

in

1 Sam. 22.

in Nehemiah, the plots and practices of the enemies would have daunted him; but take a view of his spirit; *Should such a man as I am flee? And who is there, that being as I am, would goe into the Temple to save his life? I will not goe in.* He had a good cause, a good conscience, a good God, which advanced his Spirit to such resolute-ness, that he would not take Sanctuary, and disparage either of them by his feare or faint-heartednes; when hee saw the Sabbath prophaned, hee hid not his eyes from it, but contended with the Nobles about it.

Neh. 6. 11.

Verf. 1. 17

What Divine Spirits were in the three Children? Could *Nebuchadazzars* greatness, mandates, threats of of the fiery Furnace, force their spirits to false worship? *Be it known unto thee, O King, that we will not serve thy Gods.* Here they did obediently disobey, * knowing that nothing pleases God, but what hee hath commanded in his Word: they would not deliberate in this case, *We are not carefull to answer thee,* say they.

Dan. 3. 18.

* As *Graeff*-
head Bishop
of *Lincolne*
once answered the
Pope.

When any enticements come to draw us from the worship of God, we should stop our eares, charm the Charmers never so wisely.

Charles the Emperour, and two great persons in this Kingdome, soliciting King *Edward* the sixth, to allow his sister the Lady *Mary* to have Masse, would not listen, but bade them be content, for hee would spend

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See *Art and
Mon.* 2 Vol.
P. 553.

his life, and all that he had, rather then agree, and grant so that he knew certainly to bee against the truth; the suit being yet pressed, he burst out into bitter weeping, and lobbing, desiring them to desist. The motioners seeing his zeale, and constancy, wept as fast as he, and told one, that hee had more Divinity in his little Finger, then they had in all their Bodies.

What a choyce Spirit was in that young Lord *Harrington*, who was a man of prayer: he prayed twice a day in secret; twice with his servants in his chamber, and joyned at appointed times with the family in prayer: Hee would never be idle, but alwayes well, if not religiously employed; he meditated on foure or five Sermons every day, retaining five or six in his memory alwayes; hee kept an exact account of his life every day, very conscientious of honouring God to purpose, in publick and private; on the Lords day hee would repeat both the Sermons with his servants before Supper, and write them downe in his Night-book before he slept, and on the morning of that day, he would as he made him ready, repeat those Sermons hee had heard the Lords day before. And for the Sacrament, he received it very frequently, and alwayes fasted the Sarurday before, spending the whole day in examination, prayer, and humbling himselfe, that so he might be fitted to feast with Christ: he gave away the tenth part of his estate unto the

See *Stack* in
his Funeral
Sermon.

the

the poore, and pious uses, besides his occasionall charity when he was abroad? Here was a choyce Spirit, beautified with variety of graces, not unfit for great and mean to popound for their pattern.

Daniel in Babylon would not defile himselfe with the portion of the Kings meat, nor with the wine which he drank; he had rather eat pulse then defile his conscience. When the writing was signed, the Lions Den threatened, did he muffle up his Religion, and shrink up his Spirit? hee would not shut up his window, nor diminish his prayers, but thrice a day prayed, and gave thanks unto his GOD, as he did afore time. Here was a spirit for GOD and his wayes, and not for the times.

Happily some temporizing politician will charge *Daniel* of Indiscretion; No, it was the excellency of his Spirit, that in case of danger, and that of life, he would not separate externall Profession from inward Faith, when God should lose by it; And what? Dost thou charge him with indiscretion; whom the Scripture commends for his wisdom? It was a proverbiall speech, *Wiser then Daniel*; *Ezekiel* 32. 3. and his heart did not accuse him for that indiscretion, when he was in the Lions Den: For he saith, *Innocency was found in him*? he was not ashamed of his godlines; that had raised him, and hee would maintaine the honour of it,

Such Spirits have true excellency in them, and are not shie of the wayes or servants of God, when the floods of iniquity overflow, and threaten to beate down all.

Fearfulnesse to appeare in Gods cause, is a part of the old man, and when God puts into his [another] a new Spirit, that waistes thy fearfulnesse; the more thou hast of Gods spirit, the more thy old timorous cowardly spirit is abated. *Math. 9. 16.* That is put in, to fill up, takes from the garment; and when grace fills up a man, it takes away from the old man, the old basenesse, feare and dastardlinesse in the cause of God, and a holy undaunted resolution is begotten in thee, to iustifie wisdom, although thou damnifie thy selfe.

Dan. 6. 10.

According to the fulnesse of mens spirits are their carriages, with more or lesse confidence in their undertakings; If Satan have filled the heart, men will boldly serve him, *Acts 5. 3.* *Why hath Satan filled thy heart to lye unto the holy Ghost?* Satan had filled his heart, and therefore he feared not to lye unto God himselfe, *Dien* saith upon the place, *Imple cor alterius est audacem cum reddere,* and herites that place, *Hester 7. 5.* *Quis hic est, qui implevit cor suum ad faciendum sic?* Who is hee that hath filled his heart? In our Translations, *That durst presume in his heart to doe so?* *Hamans* heart was filled with malice, and that made him bold to attempt the destruction of all the Jewes: And where
god-

godlinesse fills the heart, there will be as ven-
turous and bold attempts for God, *Paul* be-
ing filled with the Holy Ghost, set his eyes on
Elyas, and so hundred and lightened against
him, that presently his proud malicious spirit
was blasted.

Acts 13. 9,
10.

When the heart of a man is filled with di-
vine Truths, it is not the presence of men in
highest place can daunt it. *Elisba* had a
double portion of the spirit of *Elijah*; and
did the greatnesse or wickednesse of *Jabu-
ben* daunt him? There appeared a Deity in
his very speech and Spirit, *2 Kings 3. 14.*
*As the Lord of Hosts liveth, before whom I
stand, surely were it not that I regard the
presence of Jehoshaphat, the King of Judah, I
would not look towards thee nor see thee.* Hee
had a fulnesse of Gods Spirit in him, that
could speake thus to one of the Gods on
earth.

When a mans heart is filled with Divine
Influence, he feares not the enemies of good-
nes, neither is ashamed of ought accompanies
godlinesse. *2 Tim. 1. 7, 8.* God hath given us
the Spirit of power, of love, and of a sound
mind; hee not shew therefore ashamed of the re-
surrection, &c. When the power of God is in a
mans spirit, hee will not bee ashamed of the
Crosse, nor refuse to share in the afflictions of
the Gospel.

It is the Honour of Religion, to have such
Disciples as wil own her, & stand for her at all

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um. 8, and that with an undaunted courage, Acts 4. 8, 9, 10, 11, 12. Peter was filled with the Holy Ghost, and said; Be it known unto you all, and all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him doth this Man here stand before you whole; This is the Stone which was set at nought of you Builders, &c. And after, when he and Iohn were commanded silence, what said they? Whether it be right in the sight of God, to hearken unto you more then God, judge ye. For we cannot but speak the things we have seen and heard?

It is a brand upon Nicodemus, that he came to Christ by night; and so of the chiefe Rulers that beleevd on him, but because of the Pharisees did not confesse him, lest they should be put out of the Synagogues: But it was Nicodemus praise, for that hee had got boldnes to speak for Christ, when vilified, though himselfe suffered much reproach for it: This shewed some excellency and growth in his spirit, that he could both speake and suffer for Christ.

So Ioseph of Arimathea was timorous, as Iohn 19. 38. but being filled with grace, He went in boldly to Pilat, and craved the Body of Ie. us, Mare 15. 43. With what holy boldnesse did those men march through reproaches, afflictions, and persecutions for the Church sake?

Rea-

to the Reader.

Reader, swallow thou this Book, as *Ezekiel* did his Roll) and thou shalt bee enabled to doe as much. Principle and fill thy Spirit with the pretious Truths contained in this little Treatise, and thou shalt finde thy drooping Spirit to receive a Heavenly warmth to come upon thee, and a holy boldnesse thrusting thee forward for GOD and godlinesse.

Wickednes is too bold, and godlines too shame-faced; it hath lost and suffered much through mens cowardlines.

Reade, meditate, and feast thy Spirit with what thou herein findest, and thou mayst walke bold as a Lion through the midst of a crooked and perverse generation; thou shalt daunt Wickednesse it selfe, and make Religion truly beautifull and honorable.

If thou shouldst say, This Booke might have been kept in, there are too many already; I answer thee, there bee many, but few to purpose. The Sea is full of Water, yet GOD addes daily to it, by Rivers and Showres. Many would reade little, if new bookes were not set forth daily. Bookes doe quicken up a drowsie Age to the best purpose. New books are like new fashions, taken up at first with affection.

Notwithstanding all the Munition of the Kingdome, there is new made daily. Bookes are more needfull then Armes the one defends
the

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the body, the other the soule. If thy Spirit be choyce and right, thou wilt acknowledge this Worke, solid, spirituall, and such as hitherto thou hast not met with many like it.

If Trees be known by their fruit, what other sentence may be passed upon the Composer of it, but that he hath profited in the Schoole of Christ above thousands; hath had a large operation of Gods Spirit in his owne Soule, attained to a choyces and excellency of Spirit himselfe, and that he hath clearly differenced between pretious and base spirits?

I shall appeale to thy selfe, Christian Reader, when thou hast perused this booke, whether thou wouldst have had it buried in the dark. If he deserves a Curse that with-holds Corn, *Proverbs 11. 26.* thou wilt bless God for this Corn the Author hath sent to market. God made him a Fountaine not to be sealed up, but to flow for common good. *Veritatem celare est aurum sepelire.* In a Fountaine sealed, and treasures hid, the Author knew was little profit. He hath let out himselfe to advantage, hee taken this off from his owne Spirit, to put upon thine.

Doe thine endeavour to better thy selfe by it, and if thou gettest any good, give unto God glory: if none, suspect thy spirit, and spare thy censures: The Authors Spirit is above them, and counts it a very small thing to be judged

of

Aug. Conf.
212.

to the Reader.

of mans judgement. My prayers are, that thou
mayest profit much, attaine true excellency of
Spirit, and follow God fully all thy dayes,
that so thy end may bee comfortable and
glorious.

Thy Christian Friend,

W. Greenhill.

The Works of St. R.

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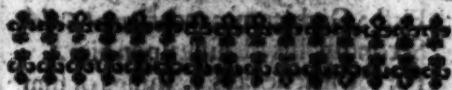
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**A GRACIOUS SPIRIT,
A choice and a precious SPIRIT.**

*But my fervent Caleb, because he had another
of spirit with him, and hath followed me fully,
him will I bring into the land, whereto he
went: and his seed shall possess it for ever.*

CHAP. I.

*What the other spirit is, which is galled and
hath differing from the world.*

IN these words we have
Gods approbation of Ca-
leb; accepting his faith-
full service in these times;
by he gave of the good
Land; encouraging the hearts of his
people to go into it: As for the other
that were sent, God detemined against
them, they shall never see that good
Land;

Object.

Land; But my servant Caleb, &c.

First, Gods commendation of Caleb.

Secondly, his blessing upon him.

For the first he says 3. things of him.

1. He is my servant.

2. He hath another spirit.

3. He hath followed me fully.

He is my servant. It is a great honour

to be the servant of the blessed God, and

to be acknowledged so by God himself.

We should not look at our services to

God only as duties injoyed, but as high

priviledges, as dignities put upon us;

we should glory in his service. It was a

part of that glorious reward of those

who came out of great tribulation, who

washed their robes, and made them

white in the blood of the Lambe, that

they should be before the Lord, and

serve him night and day. Apoc. 7. 14.

[My servant] He hath shewed himself to

be my servant indeed; I will for ever

own him; what ever others did, he con-

tinued faithfull with me. To be a ser-

vant unto the Lord, is an honour, but to

be acknowledged faithfull, that higher.

I have obtained mercy to be faithfull; faith

Saint Paul. To be faithfull in service, is,

1 Cor. 7. 25.

not

not only a means of obtaining mercy,
but a great obtained mercy.

is any serious trial. It is only men-
tioned here, and in the former trial,
and is not mentioned in the latter.
It is not mentioned in the latter
trial, for surely he followed the Lord
fully, as well as the law.

Some think that *Joseph* at the first
 did conceale himself, although after he
 did declare himself fully; but certainly
 this had been a very great sin of his, to
 conceale himself in such a state of God,
 to have stood as *Nathan*, for the saving
 himself he would not have passed with
 our same signification of Gods displea-
 sure against him for this. But *Ps. 30*
 God promises a *song*, that he shall enter
 into the Land together with *Ephraim*.
 This therefore I think, that at the first *Joseph*
 he was the more forward of the two in
 speaking, because he was of the more
 honourable Tribe, one of the twelve of
 the Tribe of *Israel*; and *Joseph* was of
Ephraim. And besides, *Joseph* being an
 stranger, it is more likely that he might be
 the more suspected that he might speak
 against the *Pharaoh*, against whom the pro-

Quest.

Ans.
Abulensis
p. 54, 55.

10
 11
 12

1-2-1947

Scerarius l. 1.
Iof. 6. 8. 9. 6.

Exodus in
Num. 14.
24.

Impleuit se
qui.

ple now murmured, because of the
straits they were brought into by him.
And besides, others think, that *Moses*
here relates this by *Ishmael*, That *Ishmael*
was used in the penning of this relation;
and therefore the lesse is said concerning
Ishmael.

Another spirit: The spirits of the rest
were bale and cowardly, poore, dead,
unworthy spirits, but he had another
spirit, went not that way. There is a
strange conceit some of the Jewish in-
terpreters have of this *other spirit*; that
is, say they, *Caleb* and *Ishmael*, when they
were in the Land, and in their journey,
they said as the rest of the Spirs did, and
concealed their purpose of declaring
any other opinion they had of the Land,
then the others had, and this they did
for fear of their lives; but when they
came before *Moses*, and the children of
Israel, then they had another spirit, and
spoke plainly what they thought. Ma-
ny such chaffy interpretations of Scri-
pture we finde amongst them, God ha-
ving given them over to the spirit of
blindnesse. *He followed me fully*.

The words are, *He followed me fully*

me:

me: Nothing could take him off from me, what ever therefore becomes of the rest, he shall possesse the Land, and his seed with him. I intend onely to handle the two later commendations of Caleb,

First, that he was a man of another spirit.

Secondly, that he followed God fully. And herein, first, severally, secondly, in the reference of the one to the other.

For the first, the Point is, It is the excellency of godly men to be men of other spirits, of choice spirits, differing from the common spirits of the world.

1. Cor. 2. 12. We have not received the spirit of the world, sayes the Apostle; but the spirit which is of God: There is a great deal of difference between our spirits and the common spirits of the world, There is a vile spirit ruling in the world, As Eph. 2. 2. A spirit that works strongly and actively in the children of disobedience. But of the godly it may be said as it was of Daniel, chap. 6. 3. an excellent spirit was found in him; so surely an excellent spirit is found in them.

Herein,

1. What this other spirit is.
 2. Wherein the excellencie of it lies.
 3. Apply it.

For the first, it is, first, a spirit, that hath other principles, a better principled spirit then the spirit of the world.

The spirits of worldly men have base corrupt principles, by which they judge of things, by which they are led, according to which they favour and cherish what soever is propounded to them. The valencie and power of these, appears in the wayes of the world; but the spirits of the godly are acted by divine, heavenly, holy principles, that carry them to God, to divine and heavenly things; they carry them by a kind of naturall instinct, the frame of their spirits is so principled, that by as if were a naturall instinct, (naturall, I mean the new nature) they favour of spirituall and heavenly things, their hearts worke after them, cloze with them, unite themselves to them, find much sweet and contentment in them, are fastned and settled unto them. What is the reason the same truths propounded, set before divers spirits, whose naturall

turall parts are equall, one sees much excellency in them, receives them, relishes them; the other looks on them as mean and foolish things, wonders what men see and find in them, they are unsavoury to them, their hearts turn away from them: This is from their divers principles. Where the spirit is well principled, it is carryed on sweetly and strongly in Gods wayes, though the naturall parts be weak, though objections against them many, pretences for evil wayes faire, yet these divine principles are as a ponderous awaight upon these spirits, that carries on the soule still toward God: when all is said that can be against Gods wayes, and for sinfull wayes, it will, it cannot but hold the conclusion, Surely Gods waies are good. As that blessed Martyr said, *I cannot dispute for the truth, but I can die for the truth.* These principles cause it not a disputative knowledge, yet a savoury knowledge.

Perfwade a man by most subtil arguments, eloquent orations, that what he tastes sweet, is bitter, perhaps he cannot answer all you say, but yet he knowes

the thing is sweet: So the spirit principled right with grace, having the favour of the knowledge, as the Apostle speaks, though many subtil wils of Satan and eloquent persuasions from the wisdom of the flesh be brought to persuade to the contrary, yet still it lies, It is good to walk in the wayes of godlineffe.

Every life hath principles according to the nature of it, receiving to it selfe things suitable, or turning from things disagreeable to it, the vegetative life according to the nature of it, so the sensitive, and the rationall life, and the life of grace according to it. Most mens spirits are led by the principles of a sensitive life, few live so high as rationall principles reach to. There is a death of the soule in this respect, onely God puts in by a common work of his Spirit, some common notions, which app are in some which give but a glimmering light, and are very weak, but where the life of grace is in any soule, there are principles of a higher nature, full of light and beauty, carrying the soule to high, spirituall, & supernaturall things, for the
attaining

attaining to, and injoyment of the highest good. Other creatures under the rationally, are made for the enjoyment of no higher good, then is within the compasse of their own natures, and therefore their principles are only to receive in such good things as are suitable to those natures, and in them they rest satisfied, for they are capable of enjoyment of no higher, I say, they cannot enjoy any higher: indeed they are of use too, and were made for that end, that they might be serviceable to some higher good then themselves, but this they enjoy not. The destruction of their natures, is the highest use that creatures which are above them, have of them. But the rationally creature was made for a higher good then is within the compasse of its own nature, and was to enjoy this, and the fuller it doth enjoy it, the more perfected it is. Now then, there are required principles of life accordingly to carry these creatures higher then their owne natures, to have the fruition of that good they were made for, and to be blessed in the enjoyment of it. Now these are the principles

principles of Grace, with which this other spirit is induced, higher above the principles of reason, then the principles of reason are above the principles of sense, and thus it is in other spirits. *Secondly*, it worketh by another rule: every thing is guided to its end by some rule, which is a beam of Gods wisdom; no creature under the reasonable, knows either its end or rule, but is acted by God, so that it was made for; but the reasonable creature is of such a nature, as is capable of the knowledge of both, and therefore cannot be happy without the knowledge of both, and working accordingly. Now it is a great mercy not to mistake in the rule that leads to eternall life, to see it, & act by it; most of the world mistake here, their spirits are led by false rulers; they goe according to sense; according to their owne carnall apprehension of things, according to their owne wils, would have the rule of their actions from their own spirits, or else according to the common conceits of the world, as Eph. 2. 2. That which mortifie the selves in, that they goe according to the common reasoning course

courte, is one of the most apparent arguments that is, that yet they are strangers from the way of life: but the godly they make the Word their rule, they look up to the mind of God, to see the beam of Divine wisdom: let downe from heaven, to guide them in their way, they look to it for direction, give up themselves to it, dare venture their comforts, estates, safeties, souls upon it. *Thou shalt guide me by thy counsell, sayes David, and so bring me to thy glory, Ps 73, 24.* A godly man thinks it a most dishonorable thing to make the examples of men his rules, it is for beasts to follow the Herd: Examples of men cannot satisfie his conscience. A godly man works for etern ty, and therefore is carefull to work by rule, as a man when he works in a work that concernes his life, erects a frame that must be for continuance, he makes sure of his rule, layes often his rule to his work. When God created the frame of the world, which was to last but for a few yeares, he made all by waight and measure: The frame of mans actions here, must be for eternity, and therefore a godly man dares venture up-
on

Philo Iudens
in his Book
entituled,
Omnis pro-
bis liber,
tels of the
Pythagore-
ans, that in-
ter *Sacra*
præcipia, this
was a prin-
cipall, *Per-*
vision publi-
cam ne in-
gradere,
Argumen-
tum turpissi-
imum est tur-
ba, sayes Se-
neca.
Ti ac Cor-
rac ca no-
quo possu-
ti, sed.

*Eadem ratio-
que hanc vite
viam queri
oportet, qua
in alio iter
navibus que-
ritur, nisi ali-
quid calu-
men obser-
vans, in ce-
ris cursibus
vaganetur,
quisquis
rectam iter
vite teneo
ritur, non
terram debet
aspicere sed
calum, et ut
apertius lo-
quar, non ho-
minem debet
sequi, sed
Deum.
Lactant.
L.6.c.8.*

on no other rule but that which is di-
vine; he looks at the Word, not onely
at the notions of it, and that excellency
and beauty he sees in it, shining a great
way off; but as a light to his feet, a Lan-
terne to his steps, holds it close to his
feet, to guide him in his going, know-
ing that every step he goes, is either to
hell or to heaven, and this doing, he
may look up with comfort for that
blessing of God upon his servants,
1 Sam. 2. 9. *He keeps the feet of his Saints.*
His way is like the way of the Marri-
ner, guided by the heavens.

Thirdly, *another spirit*: that is, im-
ployed about other things; it is not for
mean, base services, but set on work a-
bout high and honourable employ-
ments. As men of place and dignity
have, or ought to have, other spirits,
differing from ordinary spirits; they
cannot endure to be employed in mean
and dishonourable works; no, those fit
for mean base spirits. While other mens
spirits are busied about low, poor things
and are content in these, minding
nothing higher; they are busied
about great affaires of State, the high
things

things of the Kingdome; consultations
about; and transactions of the great bu-
sinesses of the Common-wealth. It was
the basenesse, and dishonour of Domi-
tian's spirit, who though a great Empe-
rour, yet busied himself, and spent great
part of his time in catching of Ales; and
Grosus's spirit, who spent a
great deale of time in making lists of
knives of Box.

Thus godly men account it too mean
a thing, for their spirits to be busied a-
bout low base employment; while
the spirits of other men are busied a-
bout meat, drink, cloaths, play, money,
lust, and are taken up in these poore
things, the spirits of the godly are taken
up in contemplation of the glory of the
blessed God, the beauty and high excel-
lency of Jesus Christ; the great Coun-
sels of God, in the greatest work that
ever he did, the work of mans Redem-
ption; the great mysteries of the Gos-
pel; the glorious things of the Kingdome
of Jesus Christ; the great things of eter-
nity; the interest they have in all the
good in God, Christ, Heaven, about the
testifying of the glory of the blessed God
in the World, lifting up his Name,
working

case, pleasure, honour, gain, and self in
all, it is a low spirit in an ill sense, im-
perfect not only ordinary actions, but
the best things it doth, even the duties
of Gods worship, to be, low, unwor-
thy ends. At the highest, the most ex-
cellence of the Heathen, who had the
most brave spirits the World had in
their time, aymed no higher then to
work according to reason, to follow the
 dictates of rational principles, and na-
tural conscience, knew not what it was
to honour God, to ayre at God in all
they did: but the spirit of the godly is
a raised spirit, looks at God and eternity
in all it doth, carries things up to the
highest God, relies that it gets through
all creatures, and closes with God, it
accounts the excellency of what it is,
and what it hath, to be in order to God,
and directs what it doth to him, and in
this comes to see the working of God
himself, workes as like him, as may be
it is the glory of God to be the first
cause, and last end, and to worke from
himselfe, and for himselfe: No crea-
ture can worke from it selfe, but as it
hath his principle from God, so it
workes

workes for him, giving him the glory, as the first cause, and last end: and this is the great worship that God hath from his creature, both in this world, and eternally in heaven.

We speak much of honouring God, and serving God, and worshipping of him: we doe nothing except we doe this. God made the world that he might have some creatures to worke thus, to make him the highest and last end of all, many who have excellent naturall parts, are often puffed about deeper things then other men, but their spirits being corrupt, not carried to God in that they doe, they dive deep, but all comes to nothing: as like children diving deep in the water, and bring up nothing but shells and gravell.

Now where the spirit is carried to God as the last end, there first the beauty, excellency, glory of what ever it hath or doth, is judged according to the reference it hath to God: It is true, I have these mercies, I doe such and such things: But is God honoured by all? all things are as dead to this spirit, where it is not Gods Name lifted up: and

and so the excellency and beauty of what others have or doe, if God is not honoured by them, it looks on them as dead things. Secondly, all it hath, is, or doth, lies in an absolute subjection under God, to be at his dispose, all things are absolutely subject to the last end. Thirdly, where God is aimed at, as the highest end, there Gods glory is willed infinitely, no limite, no bounds set to the desires, or endeavours of the soule after it.

Fifthly, this spirit hath other qualifications; the spirits of the godly are glorious within: As, 1. it is an enlightened spirit; the light of the glory of God, in the face of Jesus Christ, hath shined into it, and transformed it into the same image, *2 Cor. 3. 18*. They said he was a man in whom the spirit of the holy Gods was, because light, and understanding, and wisdom was found in him, surely, the spirit of the living God is here, for light; understanding, wisdom is found here, this is the true light, the light of life, that hath a quickning power, and influence of life in it. There is a great difference between the light

2 Cor 4.6.

of the Sun shining in a garden, and the light of torches; there is the influence of an enlivening power in the one, not in the other; such difference there is between the light in the spirits of the wicked men, and the light in the spirits of the godly: it is the knowledge of the holy, that is true understanding, *Pro. 9. 10.* And a man of such understanding, is of an excellent spirit indeed, *Pro. 17. 27.* This is that which the holy Ghost calls Spirituall understanding, *Col. 1. 9.* to distinguish it from that understanding that is in naturall men; they see into Spiritual things after another manner then other men; they see the realie, beauty, excellency, glory of them, which are hidden from drossie vile spirits: the Gospel is said to be a mystery, revealed to the Saints, *Col. 1. 26.* The Law and testimonies are sealed and bound up among the disciples, *Es. 2. 16.* The Lord delights to reveale himselfe to men of excellent spirits, who are onely fit to close with divine and spirituall truths. As none can teach so as God teacheth, *Job 30. 22.* so none knows the things of God so as the godly doe, they behold them as
with

with open face, they walk on in the light of the face of God, *Psa 89.15.* their spirits elevated by such a light as is suitable to that light there is in God himselfe, and that lustre of his Image, that shines in the face of Jesus Christ: but the spirit of the world, is a spirit of darknesse, even that light which is in them is darknesse.

Secondly, it is a free spirit, *Pf. 51.12.* *Establish me with thy free Spirit,* and this freedom makes it indeed, a true, royal, princely spirit, for so the word signifies that is translated in that place, a free spirit. The words are *Establish me with thy royall princely spirit.*

1 A free disingaged spirit, not entangled, nor insnared with base, earthly engagements like the spirits of the world; but a spirit that is at liberty, *Where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17.* How doe the engagements of worldly spirits miserably enthrall them, that notwithstanding convictions of conscience, notwithstanding much unquietnesse of their hearts in their way, many checks, secret wounds, of spirit, sinking damps, and feares, yet they cannot get off their hearts from

those

those engagements they are so miserably, so dangerously entangled in; this is a wofull bondage. Those who are godly can remember a time, since their hearts were thus insinared; but it was the blessed work of the Lord to set them at liberty, and now they have ease, now sweet quiet, and rest to their spirits.

2 Free from the bondage of sin, not under the power and command of it; it hath command over it self over its own passions; not in a base slavery to Satan, not in servile subjection to men, nor brought under the power of any creature. It was a notable free expression of two blessed Martyrs, *Surgius* and *Bacchus*, who were two great Courtiers, being accused for Christians, and commanded to offer unto the Idols, they refused to goe to the Temple, and gave this answer unto the Emperour. We, O Emperour, are bound unto you onely in an earthly warfare; you have no right over our soules; God only is the Lord of them. It will not be forced to any thing that is base; God leave the body and estates of his servants to the power of men oft times, but their

*Nos, Imperator, sola
terrena milita
tia tibi ob
stricti sumus.
in animas
nullam tibi
ius est; illa
rum Dominus
est solus De
us.*

*Courtzen
aulz specu
lum p 47*

some

Spirits are free: It is too base a disposition of a servant of God to plead necessity of sinning; no creature can compell another to sin. *Tertullian* hath an excellent expression to this purpose; The state of faith doth not admit the alledging a necessity of sinning in those, to whom the onely necessity is not to offend.

3 It is free in regard of slavish fear, it is able to look upon the face of God with joy, *Iob* 22. 26. *Thou shalt have delight in the Almighty, and shalt lift up thy face to God.* The Scripture speaks of a spirit of fear, and a spirit of bondage, from both which, this spirit is set at liberty; it can look upon the power, sovereignty, justice, holiness of God, and joyce in them; glad that God is so holy and just, and that it hath to deal with such a God; It hath access to his presence with boldnesse and liberty of speech, *Eph.* 3. 12. as the word signifies there. It hath sweet and blessed freedome in the performance of holy duties, is not forced and haled to them, doth not take them up as tiresome burdens; Gods Commandements are not grievous, they are

Non admittis statum fidei allegari-
onem necessari-
tatis delin-
quendi, quib-
us una est
necessitas
non delin-
quendi. Ter-
tul de Cor.
militis. cap.
11.

Πνεῦμα δο-
λίας.
Rom. 8. 15.
Πνεῦμα δό-
λίας.
2 Tim. 1. 7.

ἡ ἀπαρτία

7. 1. 8. m. 2.
 7. 1. 8. m. 2.
 7. 1. 8. m. 2.

When

When *Valence* sent to offer *Basil* great preferments, to tell him what a great man he might be, *Basil* answers, Offer these things to children, not to Christians. When some bad, stop *Luthers* mouth with preferment, one of his adversaries answered, It is in vain, he cares not for gold: his spirit was too noble and high, to be tempted with gold, base low spirits would have been taken with such things, such a spirit as *Demas*, who forsook *Paul* to embrace this present world; but a spirit raised by God is above them.

How was *S. Paul's* spirit above money when he speaks of lucre, he calls it *fleshy lucre*, 1 *Tim.* 3. 3 A godly mans spirit is surable to the high dignities put upon it, and priviledges it hath. *Saul* when made a King, had another spirit put upon him, contemning former things, highly esteemed of a man raised on high, looks on things below, and they appear smal things to him, so here, Reason may raise the spirits of men above the common sort: a rationall man looks at many sins as too mean and base for him, scoras to stain his excellency

Hem, Germani illa be-
sta non cu-
raturum.
Melchior
Adam in
vita Luth.

Nemo est
dignus nomi-
ne hominis
qui unum di-
um velle esse
in voluptate.
lib. 2. de fi-
nibus.

Platonis
Phaedro. p.

81.

ἐδιδρακτο
αὐτὸν οὐκ ἔχοντα
τὴν ψυχὴν ἐκείνην
ἀλλ' αὖτις
μεταλαμβάνοντα
καὶ τὴν ψυχὴν
ἡρώδης ἐκείνην
βίβλιν

Major sum
et ad majora
natus
quam ut
mancipium
sum corporis
mei. Sen. ep.
66.

Valde prote-
stans sum,
me nolle sic
satiari ab eo,
Melchior A-
dam in vita
Luth.

with them, as the sins of sensuality, and filthy lusts. Tully thinks him not worthy the name of a man, that spends a whole day in the pleasures of the flesh, and Socrates had such a vile esteem of sin, as he thinks, it shall be one of the greatest torments of men in another life, to be tyed and bound to the sins they most delighted in here. Seneca hath a notable expression to this purpose; I am too great, and born to greater things, then that I should be a slave to my body; but if Reason raises the spirit so high; how high then doth grace raise it? This spirit cannot be satisfied with small low things, as it is reported of Luther, when great gifts were sent to him, he refused them, with this most brave and excellent speech, I did earnestly protest, that God should not put me off with these things, meaning that he would not be satisfied with any thing that was here below. All the things in the world are far from being able to satisfy this spirit; it accounts all, yea, if they were a thousand times more then they are, but a poor pittance for the portion of an immortal soul; if God should make more worlds

worlds for it, yet if he give not himself to it, it would not be satisfied; nothing but a God, an infinite, universall, eternall good, can fill up the desires of this spirit. Thou hast made us, O Lord, for thy self, sayes Saint *Austine*; and our hearts are unquiet till they come unto thee. It is the work of a base grossy spirit, to think, if I had but so much, or so much yearly, I should have enough: how base the spirit of that rich man, blessing himself in his goods! *Soul* take thine ease, thou hast goods laid up for many years. What were all those to his soul, to the happinesse of his soul? These are spirits that have higher designs then so, their designs no lesse then a Kingdom, yet, then God himselfe, *Rom. 2. 7. They seek for glory, honour, immortality, eternal life.* Though they can bee content with little of the world for their use, yet they cannot bee content without that good and happinesse that is infinitely higher, and better then all the world, for their portion. As *Abraham* said concerning his childe, when God promised him a great reward, *Gen 15. 2. Lord what wilt thou give me, so long as I go childlesse?* Lord,

Fecisti nos Domine pro te, et in quietem esse cor nostrum donec venias ad te.

Luc. 12. 19. I have goods laid up for many years, and know not what to do.

con. 10. 10. 7
 con. 10. 10. 7
 con. 10. 10. 7
 con. 10. 10. 7
 con. 10. 10. 7
 con. 10. 10. 7

Bern. de a-
 more Dei.
 Sicut mea
 non ideo pa-
 cent oblata,
 nisi mecum
 sic bonorum
 tuorum con-
 templatio re-
 facit nos sed
 non satiat,
 nisi tecum.

Lord, what is all the reward I can have,
 except I have this mercy, except I have
 a child? because the Messiah was to
 come out of his loynes; So the Soule
 here, if God should promise it never
 such great things; yet Lord what are all
 these things to me, if I have not thy self.
 All the gifts that God can give to this
 spirit, will not satisfy it, except he gives
 himself to it. As God is not pleased
 with what wee tender to him, except
 we give our selves to him: So a godly
 heart is not contented with all that God
 gives to it, except he gives himself to it.
 Thus Bernard exceedingly sweetly, *Amor
 Dei, si offeratur tibi, placet mihi
 tibi, si offeratur tibi, placet mihi tibi.*
*O Lord, without thy self, for thy good things
 we have from thee, though they may refresh
 us, yet they satisfy us not without thy self.*
 Yea further, the enjoyment of God
 is not enough, except they may have
 full enjoyment of him; they are not sa-
 tisfied, except they be filled with the
 fulnesse, yea, with all the fulnesse of God.
Ephes. 3. 19. See a notable example of
 this in *Moses, Exod. 33. 12.* and so on.
 The Lord had done great things for
Moses many wayes; but besides all he
 had

had done for him, he told him that he knew him by name, and that hee had found favour in his sight, one would have thought this might have satisfied him: No, *Moses* must have more, *Verse 13.* I pray thee, if I have found grace in thy sight, shew me thy way, that I may know thee, and that I may finde grace in thy sight; God grants him this, and tells him, *Verse 14.* that his presence shall go with him, and he will give him rest. Surely, this will satisfy him: No, *Verse 16.* *Moses* must have yet more, he must have such a presence, as the world may know, that God doth go with him, and that he and his people are separated people, from all the people that are upon the face of the earth: and *verse. 17.* The Lord saith to him, I will give thee that thing also that thou hast spoken. Surely this will satisfy him: No, *Moses* is not satisfied yet: *Verse 18.* I beseech thee shew me thy glory. He must have more of God yet, God grants him this also, *Verse 19.* I will make all my goodnesse passe before thee: And so the Lord passes by him, and proclaims his great and glorious Name before him: He shews him so much of his glory,

ry, as he was able to behold. Surely *Moses* hath enough now: No, not yet, *Chap. 34. 9.* God must pardon the sin of his people too, and take him and them for his inheritance: He must have this fruit of Gods favour, as a higher then all the rest. See how, as we may so say with holy reverence, he incroaches as it were, upon God, as one that could never have enough, and yet this, God liked exceeding well. Here is a spirit indeed, that is not satisfied with mean, and ordinary things. In a spiritual sense the godly doe seek great things for themselves, and it is their glory so to doe. God delights to have the spirits of his children thus raised; he would not have them to be of such sordid spirits, as to mind no higher things then the base drudges of the world doe; as a Prince or Noble-man delights to see the spirit of his child raised to higher designs, then the ordinary sort of men.

Fourthly, a firme strong spirit: *Esa. 11. 2.* The Spirit of Christ is a spirit of might.

First, strong to resist strong temptations.

Secondly,

Bern. de 2.
more Dei.
c. 8. Habet
enim sapien-
tiam sui
generis su-
perbiam.

4.

Secondly, strong to overcome strong corruptions.

Thirdly, strong to bear strong afflictions.

For the first, it is not every temptation that can prevaile with these; little things will draw weak childish spirits; but such temptations as others know not how to resist, these can stand before them, and go on in their way, without any alteration of spirit by them, though they live in the midst of temptations, yet they are able to keep themselves unspotted; like the three Children, who walked in the fire, and yet the smell of the fire came not upon them, nor their garments; or like the children of *Israel*, walking on the dry land safely, and the seas on each side of them: they are ashamed to complain of temptations to excuse themselves by their temptations; for wherefore hath the work of God been so mighty upon their spirits, but to strengthen them against temptations? many temptations which others think to be strong, they scarce take notice of; so farre are their spirits aboye them.

Luther

our Father was so far above the sin of covetousness, as he saith of himself, he found no temptations to that sin, though his spirit was much pestered with temptations in other kindes. The Devill will not set upon such with ordinary temptations, hee knows it is in vain; when he comes upon them, it is with temptations of a higher nature, of stronger efficacy; as some mens bodies are of such strong constitutions, as that which will work mightily upon others, will not stirre them: So it is with mens spirits, the Devil needs not trouble himself much about many; the poorest, feightest temptations are enough to draw them to what he would have: yea, and such who account themselves to be of brave, of more then ordinary spirits too, who can stand out strongly against God, and his truth; against the strongest arguments, the drawing motives, the powerful perswasions of the word, they move them not at all; but every poor temptation of the Devill draws them any way; they have no power to resist, but are led as the Oxe to the slaughter, and as the foole to the stocks. The
godly

godly man is strong in the Lord, and in the power of his might, *Ephes. 6. 10.* Other men are strong in their lusts, and in the power of them against the Lord and his truth.

Secondly, they can overcome strong corruptions: temptations from without have no such power, as corruptions that are within; yet when these rise up like a flood, *This Spirit of the Lord in them sets up a standard against them, Esay. 59. 19.* Yea, by a contrary streame opposeth and overcomes them. The more suitable any corruption is to the naturall disposition, the more powerfully it hath heretofore prevailed; the more strongly it would now put forth itselfe, the more doth this spirit keep it under above all others. Every ordinary spirit can oppose, and be able to resist some meane, contemptible sin, which brings little pleasure, or profit with it: when sin is, as it were weakened and benumbed by afflictions, then they can cast it off: when the strength of it is abated for want of se well, for want of opportunities of acting, for want of bodily strength to put it forth, then they can leave

leave their sin; as *Simeon* and *Loui* came upon the *Siehemites*; when they were fore, and overcame them; so they can come upon their sin, in times of affliction, and overcome it; and this they think to be repentance, which is a mistake. But this spirit can oppose sin, when it is in the vigour and strength, and activity of it, and overcome it then. Let God put this spirit into one who is young and strong, whose bones are full of marrow, who hath the world to smile on him, and may have opportunities to the full to enjoy his lust; yet now he shall be able to overcome his corruption, and prevaile against the strongest lust. As it is said of *Moses*, *Heb. 11. 25.* When he was of full years, he then could deny himself, and refuse the pleasures of the flesh. The word in the Original, When he was great, when he was grown up to ripeness, when he might have enjoyed his pleasure to the full; yet now he was able to overcome himself, and the world; and this requires strength of spirit indeed.

Thirdly, it is strong to beare strong afflictions; as a strong bodied man can indure

playes y^e w^el-
per^e,

*Invalidum
omne naturæ
querulum est
Seneca.*

indure cold and hard weather, which others dare scarce put out their heads in to: such difference is there in the spirits of men in regard of their bearings of afflictions: some are alwayes complaining, murmuring, whining at every little affliction, their hearts fret, vex and rage under it like some mens flesh, if their skin be but razed with a pin, it presently itches and rankles: *Job 23.2.* He saith, *that his stroke was heavier then his groaning,* but these mens groanings are heavier then their strokes: like rotten boughs of trees, if a little waight be hung on them, they presently break. A little thing will break the spirits of these men, a little thing will cause them to sink and pine away, and in a desperate sullenesse to make away themselves. *If thou faintest in adversity thy strength is small,* saith *Solomon, Prov. 24.10.* What poore things are they, that many mens spirits are not able to beare? Not a frowne from a great man, nor a conceit of the least dispargement that they suffer in any thing, that is but a toy and trife, which a man of an excellent spirit would scorn to bestow a thought
D about;

about, the losse of a little mony: as I have read of one who hung himself, only upon a dreame that he had, that hee had lest his mony. Others, if they meet but with a little disturbance in their family, from husbands or wives; if their Parents doe but crosse them, if their hopes be frustrated in things of no great moment, they canno beare it, but they sink downe in such desperate discouragements, as their lives are bitter unto them, they are weary of them, and they seek to ease themselves by putting an end to them. Impatient sinking desperatenesse, ever proceeds from a weaknesse of spirit. Despaire is a sin exceeding vile and contemptible. *Galimus Parisiensis* speaking of despaire, hath this expression, *I despaire*: Oh word of eternall reproach and confusion, of dishonour never to be blotted out! it publisheth the Devill to be the Conquerour: and wouldst thou didst see the Devill crowned as a Conquerour to whom thou dost so shamefully lie under. These sinking sullen-spirited people may please themselves in the froward sullen distempers of their hearts, and conceit as if they were fruits of humilitie.

O verbum
sempiterni
o: probii et
confusionis,
atque igno-
minia indele-
bels, scilicet
spero: victo-
rem enim e-
se Diabolum
predicat: Co-
minam vide-
res Diabolum
coronari
victorem, cu-
iam turpiter
succubisti!

ry: but let them know that the Devill is
the most subtle spirit that is, and yet the
most proud. Though in thy inward
muske thou sickest from God, and lettest
thy spirit sink down, even as low as the
bottom of the Sea, yet even there the
wrath of God will follow thee. As *Amos* 9. 2. *Though they hide themselves in
the bottom of the Sea, thither will I send the
Serpent to bite them, and he will consume them.*
Thus those, whose spirits are sunk
into the bottom of the Sea of despera-
tion, they shall have no comfort; even
then the Lord will send the Ser-
pent to bite them, the Devill shall vexe
and torment them there. When while
in their prosperity, while the world
smiles on them, they seeme to be of
brave and stout spirits; so be sure they
are cornfull, proud, and high enough;
they are all for mirth and jollity, they
are full of mirth and jollity, they
are full of mirth and jollity, as they banish
all seriousnesse. But when affliction
comes upon these, when God toucheth
them with sicknesse, what poor spirit-
ed men are they then? how doe their
hearts sink like Lead? how is comfort
lost? how dejected are they then?
none more.

D a

M s.

21 *Mansel* was of a bold presumptuous spirit, and exceeding scornfull in time of his prosperie. He went on with a high hand against God, as if he meant to contest with heaven itself: but mark in the d. *Chrom* 23, 28. when hee was brought into trouble, what a poyre, base spirit he had. He runned amongst the thorns, he hid himself in the bushes, and from thence he is taken, and bound in fetters. As it was said of *Adramalech*, it was nothing for him to carry himself bravely, because he alwaies conquered himself. *Chorm* be true himself wisely, and to uphold his spirit when he was conquered, and others fainted, this was an high praise unto him. O you talk of merry dances and joyfull spirits, but can you be joyfull in affliction? Will your spirits hold out in tribulation? Can your joyes in the greatest troubles? Will you comfort yourselves in low and grievous distresses? No this is the signe of strength of spirit indeed. The spirit of a man can sustain his infirmities, saith *Solomon*. This is the strength of mans spirit, so able to carry it bravely, and patiently in the midst of

greatest afflictions, your spirits can bear nothing, they are childish, poore weak spirits, not to be accounted the spirits of men. *Lactantius* boasts of the bravenes of the spirits of the Martyrs in his time, in this respect, Our children and women (not to speak of men) doe in silence overcome their tormentors, and the fire cannot fetch so much as a sigh from them.

Nostri (ut de viris tacitam) pueri & muliercula virores suos taciti vincunt, & exprimere illis gemitum nec ignis potest. Lib. 5. cap. 13.

5.
1.

Fifthly, they are generous spirits: as, 1. They are not mercenary, they will not indent with God for what they do, so much as they may get by their service, and no more: No, they goe on in their work, and leave themselves to God: let the benefit of that they doe, be what it will, they lose not their end, if they be imployed for God, men doe very ill for themselves, in indenting with God for any service, for their stait spirits cannot imagine, or desire that latitude of good, that the infinite bounty of God would give, if they left themselves wholly to it.

Seneca reproves the opinion of such, who said a man should choose a friend, that he might have one, who might re-

lieve him in his want, who might visite him in his sicknesse, &c. No, saith he, this is mercenary; but I will choose a friend, that I may have one, to shew love unto, to visit if he be sick, to help if he be in want: So for men to choose a God unto themselves, that they may be helped out of troubles, that they may have their estates blessed, that they may get such and such things by, to make this the highest end is mercenary, and too low for a true, gracious, generous spirit; but to choose a God, to be my God, that I may honour, love, feare, worship him forever, this is true Christian generousnesse.

3 A true generous spirit cannot endure basely to subject it self to any; that is, to flatter, and fawn, and to be serviceable to mens lusts, and base humours for advantage sake. It knows how to lie under the feet of any to doe them good, where God may have honour: but to be serviceable to any mans lusts whatsoever, it cannot endure: As we read of *Dionysius* his flatterers, who were so grosse in their flatteries, that when he idly spake, they licked up his spittle,

He, and said, it was sweeter then *Nectar* and *Ambrosia*. It is reported likewise of *Cambyses*, who falling in love with his sister, he asked the Judges whether it were lawfull for him to marry her? they answered, That they had no such law, but they had another, that the King might do whatsoever liked him, whereupon he married her. Such base-spiritednesse, cannot stand with Christian generosulnesse.

3 A true generous spirit is not ready to take advantages against those that are under it; Men of these spirits, love to pity and relieve those whom they have at advantage, as *Elisha*, 2 Kings 6. 22. when he had the *Syrians* in the midst of *Samaria* and the King of *Israel* askt him, Shall I smite them? shall I smite them? He answered, Thou shalt not smite them; set bread and water before them that they may eat, and drink, and go to their Master: and be prepared great provision for them, and when they had eaten and drunk, he sent them away. As is reported of the *Lyon*, it spares those things that fall down and submit to it, but the *Wolfe*, *Bear*, *Dog*, rend and tear what they get hold of. To

D 4

be

Purcas
Pilg. pag.
354

Quo quis-
que est ma-
gis magis est
placabilis
ira, Et faciles
motus meus
generosa, ca-
pit. Corpora
magnanimo
satis est pro-
strasse leoni;
Pugna sicut
finem, cum
jacet hostis,
haies:
At lupo &
tristes in-
stans morien-
tibus urfi &
quocumque,
minor nobili-
tate fera.

Posse &
nolle nobile.
Chryf. hom.
ad pop. 36,
& 51.

Nec iudican-
dum est alia
quid sit ad
magnitudi-
nem animi
conficere.
Non est illa
magnitudo
timor est.
Senec. de ira
lib. 1. ca. 16.

beable to doe one hurt, and not to doe it, that is truly noble. It is the glory of a King, yea of God himself to passe by an offence. To shew mercy, saith *Saint Chrysostome*, is a more glorious thing then to raise from the dead, and a greater work then to build most magnificent Temples. Many base-spirited men, who will crouch low enough to those who are above them, yet they are imperious, cruel, hard-hearted, rugged, fierce towards those that are under them, and they think it the bravenesse and greatness of their spirits that they can insult over them, and revenge themselves upon them, but there is nothing great in these men but pride, and self-love: this is the greatest baseness of spirit that can be, and the more these men formerly did discover their baseness, in their sordid crouchings unto others that were above them, the more doe they now discover the vileness of their spirits, in their cruell insulting over those that are under them; And this they think a goodly and brave thing that they can trample upon others, whereas the kindness of a man is the goodlinesse, and beauty,

beauty, and excellency of a mans spirit. That word in *Esay 40. 6.* that is translated, The goodliness of the flower, is the same word which signifies Kindnes. We read *Revel. 9.* The Locusts that came out of the smoking pit, *They had faces as the faces of men, and they had haire, as the haire of women;* They had faire countenances, they could look smiling, and flattering upon men, for their own ends, but their teeth were the teeth of Lions, and they had tails like Scorpions, to tear and sting those that they had at an advantage. An insulting spirit over those that we have at advantage, is farre from true generosnesse, howsoever men may blesse themselves in it.

Rehoboam was a man of an exceeding imperious, insulting disposition, *My little finger,* saith he, *shall be thicker then my fathers loynes;* *My father put a heavy yoke upon you, but I will put more, to your yoke;* *my father chastised you with whips, but I will chastise you with Scorpions:* O, what a spirit was here! Surely he, and those who put him on, rejoyced in this as a brave commanding spirit indeed; But the holy Ghost saith of *Rehoboam*,
that

that he was a poore, weak, childish-spirited man; yea, he calls him a childe, though he was above forty years old, 2 Chron. 13. 7. *He was young*, the word is a childe, and tender-hearted, that is, of a poore, soft, effeminate spirit. True generousnesse and cruelty are exceeding opposite, one destroys the other. When *Dauids* spirit was distempered, when he had lost much of his generousnesse, by that sin of uncleannesse, as appears in the 51. *Psalme*, where he prayes to God *for his free spirit*, which word signifies, a royall Princely spirit, as you heard before, much of the royall Princeliness of his spirit was lost by that sin, and *David* was never so rigid, as he was at the time, which appears out of the 2 Sam. 12. 30. 31. where he commanded the people whom he had overcome, to be brought forth, and put them under sawes, and under harrows of iron, and made them passe thorow the Brick kiln, and thus did he unto all the Cities of the children of *Ammon*. This was exceeding harsh and rigid, we never read of him, that ever hee dealt thus with any before. Now this is observable, that this

act of his, was at that time, wherein he lay in his sin: for *Ioth* had besieged that City before *David* saw *Bathsheba*, and it was at that siege, that *Uriah* was slain: And although this fact be related after *Nathan*'s coming to him, & after *Solomon*'s birth, it is probable it was before, even while he lay in his sin, for two reasons;

1. Because it is not probable that the siege continued, nor onely till the child conceived in adultery was born, but after the birth of *Solomon* too, as it here stands in the story.

2. Neither is it like, that *David* newly receiving such mercy from God, as he did in the pardon of his sin, and when his heart was so broken as it was, that he should then shew such rigid severity, onely for the abus: of his Messengers. The reason why this is set after, is, because in the time of the siege *David* committed the adultery, and so the whol story concerning *David* and *Bathsheba* is first related, and then he comes to the story of the war again.

4. A generous spirit is studious, and diligent to return good, as well as desirous to receive good, as *David*, *Psal.* 116

12. *What shall I render unto the Lord?* saith he: he speaks, as a man pressed in his spirit, troubled untill he did return something; he accounts favours received, as great obligations, as any debts in the world. It is infinite baseness in spirit to be so for ones self, as if ones own turn be served, then neither God nor man is regarded. How many men will crouch, and yeeld to any thing, till they have got their own turns served, but then they grow proud, and regardless of those, yea, oftentimes spightfull against those, to whom (when time was) they crouched for favours, and from whom they received many, by which they are come to that which now they are. A notable example of this, we have in *Benhadad*, 1 *King*. 20. 32. compared with *Chap*. 22. 31. In the former place, he caused his servants to gird themselves with sackcloth on their loyns, and put ropes on their heads, and to come to the King of Israel and say, *Thy servant Benhadad saith, I pray thee let me live*; and he was content to yeeld to any terms, when the King of Israel had him at advantage, as *verse* 34. *The Cities which my father*

took from thy father, I will restore, and thou
 shalt make streets for thee in Damascus: but
 after that he was got out of his hands,
 Ahab was faine to go to war with him to
 get those Cities, Chap. 22. 31. And ob-
 serve the baseness of the spirit of Benha-
 dady, he who before had so crouched to
 Ahab for his life, he now commands his
 Captains to fight either with small nor
 great, save onely with the King of Is-
 rael: see with what malice he seeks the
 life of him, who before had saved his.
 5. A generous spirit loves to be abun-
 dant in service, it is not satisfied in do-
 ing mean and ordinary things, as before
 they were sublime in that, receiving of
 ordinary things from God would not
 satisfy them, but they must have great
 things from him, so now with their ge-
 nerousnesse, that they will not be quier-
 ed in doing ordinary things for God,
 but they must doe great things for him:
 they prize their service as well as their
 wages, as Job. 19. 4. Christ said he had
 finished the work that his father gave him
 to doe, he accounts his work a gift, Thus
 those who have the Spirit of Christ, ac-
 count their services to be gifts from
 God:

*Quid prodest
esse, quod esse
non prodest?
Tertul. de
pudicitia.*

God: to live unserviceable they would account to be the greatest burden in the world to them; they had rather have lesse comforts and more service, then more comforts and lesse service; they had rather be straitned in comforts then in duties. To what purpose do we live, if we be of no use? Is it the basenelle of mens spirits (which a truly godly man abhors) who desires to receive great things; but are comeht in doing little; they put off God with ordinary & slight services; but the spirits of the Saints are more generous then so; if it were possible they would be infinite in service to God; they never think they have done enough for him. *I will praise thee more and more; saith David Psal. 71. 14. I will adde to thy praise;* for the words are in the Originall; as if hee should say, God hath had some praise in the world already; I would find out something for my part, I would come in with my share, that he might have some more praise for me; and this not an ordinary praise, but endeavours to have the high praises of God in heart and mouth, *Psal. 149. 6. desires to make the praise of*

God

God glorious, *Psal. 66. 2.* he would faine be eminent in good works, *Tim. 3. 14.* Let ours also learn to maintain good works; the words are, let them learn to be eminent in good works above others; there is a holy ambition in them, to get above others in godlinesse; this is, indeed, to walk circumspectly; that the Apostle exhorts to in *Eph. 5. 15.* the word here translated Circumspectly, signifies to get up to the top of godlinesse; to perfect holinesse in the fear of God; and therefore he sets the highest pitch of the rule before him; would not have the rule come down to him, but indeavours to get up to the rule; sets before him the highest examples he can; he is not willing to offer that to God which cost him nothing; but if any thing more choice, more excellent, better then others, it shall be for God; he loves to be abundant in dutie; he would not scant God, to give onely that which he must of necessity; but loves to be fruitfull in all good works. The reasonings of many mens spirits, shews much balenesse in them; Why are we bound to doe this? is it absolutely necessary? cannot a man

*Vestrum est
non solum
attendere
quid precipiat
Deus, sed
quid velit,
quæ sit vo-
luntas Dei
bona, bene
placens, &
perfecta.
Bem de vita
solitaria ad
fratres de
monte Dei,
p. 10. 20.*

he sayd except he doe thus? may not
such a thing be lawfully done? If thou
hast a raised, generous spirit for God,
it were enough to thee, that such a thing
is good, is commendable, it may be ser-
viceable; God may have glory by it,
may doe good by it, and such a thing
hath no excellency in it, God shall have
no glory by it. This were enough to
cause the soule greedily and delightfully
to embrace the one, and freely and
strongly to reject the other.

A generous spirit strives to be abun-
dant in doing good, and leaves it so
with God; let God doe with him what
seemeth good in his eyes; it doth not
maintain jealous, suspicious thoughts
of God, as if it were best to provide for
it self; and not dare to venture upon
God. Base unworthy spirits, discover
themselves much in this; they will part
with nothing, but first will see what
they shall have; they must have present
pay, before of it is the hand; they are
jealous and suspicious of every one, they
are conscious to themselves of baseness
this way and therefore look upon all
others, as if they were onely for them-
selves.

selves too: But a generous spirit findes
in it self a disposition ready to doe good
to others, though they can doe little for
him; yet if they need, and be able, he
findes he can freely, and readily doe it,
and this makes him to venture upon o-
thers, that they will likewise out of free-
dome and generousnesse, be helpfull to
him, if occasion; if need serve, though
they should not receive recompence
from him: and therefore he is not re-
dy to entertain jealous and suspicious
thoughts, as other baser spirits do. Thus
in respect of God, he knows God is in-
finitely good, and blessed in himselfe;
and that wee owe to his own infinite
goodnesse is ready to do good, and help
those in want, who are able to doe little
again in way of requitall; but that he
for his Names sake, shews mercy and lo-
ving kindnesse to his poore creatures, be-
cause mercy pleases him; and therefore
he can venture himself upon God.

Base spirits, as they are very jealous
in regard of trust, so they are very sus-
picious of love; and think, because
themselves are conscious to themselves
of unworthinesse, and that they them-

Elves

selves love onely for their own ends,
 therefore they think they cannot be tru-
 ly beloved of others, but so farre as
 they are usefull to them. But one of a
 generous spirit knows in himself, that
 he can love others, not onely because
 he receives good from them; but
 that he may doe good to them, and
 therefore sees this to bee infinitely
 more in God, and therefore can rely
 upon Gods love in sense of his own
 unworthinesse. Though the Lord can
 receive no good from me, yet he can do
 good unto me, and this I believe is glo-
 rious excellency of the Lord, and there-
 fore my spirit shall not give way to sus-
 picious thoughts of his love: As Da-
 vid, 2 Sam. 22. 5. *Although layes he my
 house be not so with God, yet he hath made me
 an everlasting Covenant, ordered in al
 things, and sure: for this is all my salva-
 tion, and all my desire, although he makes
 not to grow.* And this is observable, that
 it is said of him in Verse 1. that when he
 spake this, he was a man who was raised
 up on high. It is true even in this sense,
 that that expression of his in Verse 5. was
 an argument of a man whose spirit was
 truly

truly talked on high, and the rather doth
a generous spirit abandon base, jealous,
suspicious thoughts of Gods faithfulness
and his love, because it knows in it
self that it hath not such a vile disposition,
as to abuse this gracious and blessed
nature that it apprehends of God, so as
to be the more secure and loose, to give
liberty to it self in any evil, because of
this: Oh no, God forbid, this, farre
from a true generous spirit, this, the
spirit of baseness, this, a sordid disposition
indeed, that it loathes, it abhors
the thought of it, it findes in it self, that
the sight of his grace of God, this blessed
nature of God draws it most sweetly
to him, to close with him, to delight
in him: it is, the strongest Motive to
draw it up to holinesse, yea, To perfect
holinesse in the feare of God, 1 Cor. 7. 1. And
therefore it casts out jealous and suspicious
thoughts of the goodnes, and love
of the blessed God, as fruits of basenes
off spirit.

Sixthly, though sublime and raised
as before, yet withall it is an humble
broken and contrite spirit, one who is
poore in spirit, this, a blessed conjun-

E 2

ction

As Nathan
zen said of
Abanahar,
hee was,
v. 1. 1. 1. 1.
tols. 1. 1. 1. 1.
v. 1. 1. 1. 1.
v. 1. 1. 1. 1.

Hew is high
in worth,
and humble
in heart.

Cion indeed, though it thinks itself too good for any lust, yet not too good to be subject to the least Commandement; though will not be under the power of any creature, yet will lie flat and trembling under the least word of the Lord; *Esa. 66. 2.* though not satisfied with mean things, yet accounts it full lesse then the least of all Gods mercies; How sublime was *Pauls* spirit, when hee accounted all things dung, yet himselfe could be contented to be accounted an off-scouring for Christ: the sublimity of his spirit was not a greater glory to him in the one, then the humility of it was in the other. Though a godly man minds high things above others, yet can be well contented to be used in the meanest services for the good of others, though he be raised above the world, yet judges himself lesse then the least of the Saints: though he aims at the highest pitch of godlinesse, yet losse God for, and makes much of the least breathings of his Spirit; and such extract is precious indeed in Gods eyes: this, O Lord, thou wilt not despise, *Psalm* 138. 1. the words are, God can despise Kings and

and despisers, God can despise the glory and lustre of the world; but an humble broken spirit, the Lord cannot despise: There is no object that God accounts worth the looking at in the world, but such an one: *Ez 9 8. To him will I look*; sayes God: The highest heavens, the lowest heart, are the two places of Gods most glorious residence.

Seventhly, it is a publike spirit, enlarged for publike good; not a narrow, base, straitned spirit; godlinesse doth mightily enlarge the heart of a man: The Lord perswade *Isa 66 1* to dwell in the Tents of *Sham*; the words signifie, The Lord enlarge the heart of *Isaiah*. When a man is converted, his heart is converted, his heart is enlarged; and it must needs be so; for now the spirit makes after the enjoyment of God, an infinite universall good: now it opens it self to receive and embrace a God, in whom it expects all good; before it followed after some poore drops of good in the creature, but how findes all is to be enjoyed in God himselfe; and being thus enlarged to receive an universall good, it desires to enlarge it self, as

much as it can, to be an universall good, but that is proper to God: yet a publike good it may be, and therefore spreads it self as farre as it can. Now it loves godd's good, not upon particular private grounds, and therefore the more good, the more beloved. It minds good, as in reference to God: and therefore where God may be most honored, there the heart most sollicitous, most industrious: it is willing therefore to empty it self of its private good, that the publike may be furthered. If nature will venture its own particular good, for the generally, (as heavy things will ascend contrary to their natures, to keep out vacuity, and so to preserve the Universe): much more then will grace. Every godly man, one way or other, according to the abilities he hath, is a publike blessing to the place where he lives. The Saints of God are compared to a Cloud, *Heb. 12. 1.* the comparison is true in this respect, as a Cloud waters the earth is a common blessing, so are they; nor as water-pots, that water but a few spots of ground in a garden. And this publike-ness of spirit is then right, and truly gracious;

First

First, when it is content to doe publike good, where it self shall be taken for the notice of, as many times the Engine that doth all in great works, is (inward, hidden) not taken notice of.

Secondly, when he can be glad, that any publike good work goes on, and prospers, though others be used in it, and not himselfe, to the eclipsing of his light.

Thirdly, when he is willing to be used in any service, though but to prepare work for others, which they, not he, shall have the glory of after he is gone. As *Luther*, writing to *Melchior Adam*, encouraging him against the strong opposition that they met with in the cause of God: God (sayes he) is able to preserve his own cause falling, unto us it is fallen; if we be not worthy, let it be done by others. Such a publike spirit as this is, is an excellent spirit indeed.

Eighthly, it is a sanctified spirit: *1 Thess. 4. 8. He hath made us partakers of his holy Spirit: Chapt. 5. 23. I pray God sanctifie you throughout, your whole spirit and soule. Sanctified, that is,*

Not such a mixt spirit, as the common

*Potens est
Deus causam suam
labentem servare, lapsam
erigere, si non
digni non erimus, fiat
per alios.
Melchior
Adam in
vita Luth.*

upon spirit of the world, hath not that
 mixture of flesh and dross in it, but is
 pure, purity consists in freedom from
 mixture with that which is of a baser
 nature; if mixt with that which is of a
 superior nature, that dross not makes the
 thing impure; as when silver is mixed
 with gold; but when it is mixed with
 lead or dross. The spirit of the godly
 are mixed with grace, but that makes
 them more excellent and pure; such
 mixture of spiritual excellency that is
 above the excellency of the soule, their
 spirit is cleave with; but if there come any
 mixture with that which is base; be-
 cause the excellency of the spirit; this
 dross, and thus their spirit cannot cleave
 with; but asensible of the will of God,
 and never leave working till they have
 purged it out from them. *Sanctified*, that is, God hath set
 them apart for himself, as *Isaiah 62*. *Know*
that the Lord hath set apart him that is God-
ly for himself, and they have devoted,
dedicated, and consecrated themselves,
and for God; they are spirits refig-
ned, given up to the Lord.
 All the parts, abilities, common
 gifts

The spirit of the
 world is not
 pure, but is
 mixed with
 flesh and dross
 The spirit of the
 godly is pure
 because it is
 free from
 mixture with
 that which is
 of a baser
 nature

gifts of this spirit are sanctified, a higher excellency is put upon them then they have in the spirits of other men; with naturall parts in these, are more excellent then the strongest not sanctified: As the consecration of woods and leas then, and vna things put with excellency upon them, then gold and silver had, that were not so consecrated; yet the larger the naturall parts are of a sanctified spirit, the more excellent it is.

4 It is able to make a sanctified fool
of what it maddles withall, of what it teach
toe do in; of all the works and wayes
of God, it makes all to be holy to the
Lord. It draweth no more in the north

o Ninthly, It is a true heroickall spirit, none have such intrepide heroickall spirits as Gods servants have, who are not discouraged by difficulties, it will set upon things a sluggish spirit thinks impossible, it will go through that which such a one thinks can never be, it breaks through anie sort of difficulties, that it might get on in its way, and accomplish its work, not discouraged. As the sluggish spirit, who cries out, there is a Lyon in the way. It is not the difficulty of the work, but

*Nil magnum
in rebus hu-
manis nisi a-
nimus mag-
na despicitur
si magnani-
mus fuerit
nunquam ju-
dicabit tibi
contumeliam
feri. Sen. de
quatuor
virtut.*

but the baseness of our spirits, that ordi-
narily hinders us in our way; some
difficulties that others count great hin-
derances, it slightes and contemnies; as
reproach and scorn in the words of God,
it can contemn contemners; and vilifie
those who account the wayes of God
as vile; this, the true spirit of Jesus
Christ, of whom it is said, *Heb. xii. v. 2.*
*He endured shame, and despised the
shame; the shame whereby others despi-
sed him; was despised of him; not ac-
counting it a thing worthy for his spirit
to be troubled at; no more is a true god-
ly spirit hindered in his way by this;
then one riding on with strength in his
journey; hindered by the barking of
whoppers at his horse heels; he rides on
and minds them not; and as for railings
and devilings at the wayes of God, by
which many are discouraged, the spirit
of a godly man can shake them off, as
Saint Paul the Viper that hung upon his
hand, and feeble no hurt; it beats off ma-
ny hardships, that are like to be very
grievous to flesh and bloud, that it is like
to meet with; which discourages the
hearts of many, both from beginning*

*Ship now
-up to the
-down to the
-down to the*

to enter upon Gods wayes; and from continuance in them after some entrance made; as the other Spies that were sent with *Caleb* and *Joshua*, their hearts faint-ed, they tell of great difficulties are like to bee met with; The land indeed is good, but there are children of *Anah* there, and walls that reach up to Heaven; but this was the brave heroickall spirit of *Caleb* and *Joshua*; their spirits were undaunted, they would go up and possess the Land, let what ever could be stand in their way. Thus many have convictions of conscience that the ways of God indeed are good, but the great hardships that they are like to suffer in those wayes keep them off; But a true godly spirit is willing to embrace Religion with all the hard termes annexed unto it; it is a poore, mean spirit that must indent with God aforchand; If I were sure to hold out; to have at last that which I desire, then I would venture upon the wiles of godliness, But I am afraid it will never be; and so sinks, and hath no minde to set upon the work. But this spirit will set upon the worke with all the hazards, as *Esdras*, *If I perish,*

I persift, this was a brave spirit indeed. If she had had such a bold, cowardly spirit as many, to think; Alas what good shall I doe? I may hazard my self, but no likelihood of any good will come of it: she is content to venture all, upon a mere possibility of good. To break through armies of difficulties, as *David* & *Wol*thies shewed the excellency of their spirits, in breaking thorow an Host to gratifie their Lord. If the worthiest God in former times, had stood up every difficulty, what had been done? Gods cause? No, this spirit lets up that which God calls it to, doth what it can, and leaves it self, and the issue of its work to God, as *Job 2 Sam.* 10. *Let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good:* It was a brave spirit of him, that shewed an excellent brave spirit in him. *1 Sam.* 17. *And now will I do this thing.* A poor low spirit thinks every difficulty an impossibility; but this spirit will not easily entertain thoughts of impossibility in services that are noble and worthy of choice spirits; it will rather think

think within self; Was there never any such thing done before? or was there never any thing that had as much difficulty as this in it: that was as unlikely as this, to come to a good issue, and yet was at last accomplished: why may not this then be done? and so sees about it, without any more objections against it, with this resolution; *Quicquid fieri poterit, facit*; That which hath been done, may be done. Such a spirit as this is ashamed to see, and hear, and read what great things have been done by others, and what poore things it hath all this while been employed in. *Suetonius* reports of *Julius Caesar*, that seeing *Alexanders* Statue, he fetched a deep sigh, because he at that age had done so little. Yea, so farre is a true heroicall spirit from being discouraged by difficulties, as its raised by difficulties, thus its said of a true godly man, that he stirrs up himself against the hypocrite, that he holds on his way, and grows stronger and stronger, *Job 17. 9*. When a difficulty, when any opposition, or danger comes in Gods wayes, now it sees an opportunity offered of shewing so much the more love

to

to Jesus Christ, so much the more sincerity, and power of grace, to bring much the more honour to God and himself, and in this he rejoices; this was the reason, why the Apostles and Martyrs rejoiced so much in their suffering for Christ.

When *Ignatius* felt his flesh and bones begin to be ground betwixt the teeth of wilde beasts, now sayes he, I begin to be a Christian. When *Alexander* saw an apparent great danger neare him, his spirit works on this manner; Now sayes he, here is a danger fit for the mind of *Alexander* to encounter withall. When *David* at first heard of being the Kings sonne in law, he was troubled at *1 Sam. 18. 20.* But when he knew, what a difficult and hazardable service he was to undertake for it, then sayes the Text in the 26. verse. It pleased *David* well to be the Kings sonne in law: that which would have discouraged others, who would gladly have had the preferment that raised the spirit of *David*, and made him like the offer the better; and surely this was not an ordinary, common spirit; it was the true magnanimity of the

Iam periculum par animo Alex.

the spirit of David. 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

Tenthly, A solid, serious spirit; other spirits are sleight, empty, vain, frothy, rash spirits, which are exceeding great evils in the spirits of men; sleightnesse of spirit makes men almost incapable of any good; what ever judgement the Lord laies upon me in this world, yet the Lord deliver me from a vain, sleight, frothy, spirit: how doe the blessed glorious truths of God, which are of infinite consequence, passe by such, and are never minded, nothing sticks by them, nothing abides with them that may be usefull for their everlasting good: but this spirit is put into a serious, solid frame; it examines the ground of actions, compares one thing with another, looks much at the issue of things, and this must needs be, because the feare of the great God, and the fear of eternity is fallen upon it, *Esa 33. 2.* These are joyned together, the spirit of knowledge, wisdom, the spirit of counsell and the fear of the Lord: it converses so much with serious things of high and infinite consequence, that it must needs be put in a serious frame.

Eleventhly, It is an active, lively spirit,

10.

11.

rit, serious but not fullen, not heavy
 dully solid but not stupid. *1. Per. 1. 3.*
The gaily are called lively stones; stones
 because of their solidnesse; lively, be-
 cause of their activenesse: God is him-
 selfe a pure act, and these spirits have
 some likeness to him, and nearness
 with him; the higher things are, the
 more active; water more then earth,
 aye more then water, fire more then all;
 these spirits are raised to the highest ex-
 cellencies of any creature in this world.
They are of quick understanding, as Eph.
1. 1. 3. And ready prepared to every good
work, as 1 Tim. 2. 21. The most noble
 excellent activeness is from life, and the
 more noble and excellent the life, the
 more noble and excellent activeness;
 as sense more then the plants, and
 the rational life more then the sense,
 and grace more then that, and glory
 more then all; the more spirituall, the
 more active; the more power the form
 hath over the matter, the more active
 the thing is; and the more the form is
 full, as it were into the matter, then
 the less activeness, as in the earth, and
 all heavy bodies; now where life is,
 there the form hath most power; and
 the

the higher the life, the greater the pow-
ers, kindly spirits therefore are not me-
lancholy; for melancholy makes dull,
but they are active and lively; though
they may be heavy and sad, if put to
some employment not suitable to their
spirits; but put them upon spirituall
employments, and when you shall finde
them lively and active, when they have
to dole with God, while drawing near
unto him in spirituall exercises, then
they are full of life, they are fervent in
spirit, serving the Lord; as *Amos 1:11*
Saying in spirit as the wood signifies
when serving the Lord. The effectual
for want of prayer is the right hand towards death;
saith Saint James, Chap. 5:16 Verse. The
working prayer; for the word signifies;
and such a working, that notes the most
liveliest activity that can be. Birds;
whose motion is on high, fly swiftly
when they are gone up, but slower when
they are below; so the spirits of the godly
when they are gone up be high to
God, in spirituall exercises; then they
move lively; but when they are billed
in inferior things, they are of a more
dull and heavy, will and slow
Twelfthly,

and
for
and
so
dours.

11.

Tā ſem
Anſid tā
rica.

Twelfthly, the ſpirits of the godly are faithfull ſpiries, faithfull to God and men; ſuch as will certainly ſtick to; and will bee true to their principles; you may know where to finde them; if you know their principles; which are ſound and good, as before: *The righteous is an everlaſting foundation*, Prov. 10. 25. you may build upon him; there is an evenneſſe in all his wayes; a conſtancy; an univerſality of truth and faithfullneſſe; for it proceeds from the holineſſe of their ſpirits; as the faithfullneſſe of God proceeds from his holineſſe: and therefore thoſe mercies of David, *Eſay 53. 2*. they are called the holy ſure things of David, *Acts 13. 34*. Gods holines makes them ſure, being once promiſed. *1 John 2. 27*. There may be a particular faithfullneſſe in ſome things; between man and man, where but ſome common gifts; and the ſpirit not this choiſe ſpirit; but the faithfullneſſe comes not from a holy frame; and therefore there is nor an univerſality in it. *1 John 2. 27*. *1 John 2. 27*. Theſe are the ſpeciall qualifications of this other ſpirit, theſe are the bright gliſtring Pearles, with which a godly ſoule.

soale, the Kings daughter, the Spouse of Jesus Christ, is beautifull within, and enlighened, free, royall, sublimed, humble, sanctified, publike, herolcall, serious, active, faithfull spirit; this is another spirit indeed; not the common ordinary spirit.

Sixthly, another spirit, it feeds upon other comforts, differing from those that common spirits feed upon: Every life draws to it things futable to the nature of it, and findes some kind of content and comfort in the enj yment of such things. We account life no life, except it hath the fillings of it, with things futable, from whence it may have comfort, according to the variety of severall principles, whereby every creature that hath life, lives, such is the varirry of comforts in the world: So the life of this spirit must have comforts futable to it, and because it differs from the life of other spirits, therefore the comforts of it are different, it lives upon other comforts. The life of a Dog is maintained by carrion, of a Swine by swill, of a Toad by poyson, but what doth a man eat for these things? Carrion

lie in the ditch, though Swill be in the kennell, though poyson eall upon the dunghill, he care not for them, for his life is maintained by, and feed upon other comforts. Thus though the men of the world living by sense and lust, have no other comforts to feed upon, but such as are futable to them, yet the godly having a life that hath higher and more noble principles, they feed upon higher and more noble comforts.

While *Nehusbadan* lived the life of a beast, he fed on grasse, but after when he was restored to his Kingdome, and began to live the life of a King, he had other comforts to feed upon and delight himself in. The joy of the spirit of the godly are like the light of the Sun, fed by heavenly influence, but the joy of other men, are as the light of a Candle, fed by base and stinking matter: for so *Solomon* makes the comparison, Prov. 4. 28. *The righteous is as the Sunne, she shines more and more unto the perfect day,* and the joy of the wicked he compares to a Candle, Prov. 24. 20. *The Candle of the wicked shall be put out, The men of the world have seducible spirit, they feed*

upon usses, *Esay 44. 20.* The curse of the
Serpent is upon them; upon their bellies
they go, dust they eat, while they feed
upon their Swill and Husks: the spirits
of the Saints feed bread in their fathers
house; their comforts are inward: A
good man is satisfied from himself, *Prov.*
13. 14. he hath a spring within his own
breast; he need not thirst abroad. *Gal.*
2. 20. with continual *in great gain*, faith
the Apostle, *1 Tim. 5. 8. 8.* godliness
with self-sufficiency, is the word sig-
nified.

μὴ ἀνταρ-
χῆσαι.

When *Oecolampadius* lay sick, his
friends ask him, whether the light did
not offend him: he clapt his hand on
his breast, and said, *ergo fac luce*, *habeo*
lucem; this is spiritual comfort,
that which arises from a right frame of
spirit. Hence the word in *Saint James*
chapter 3. 13. translated *merry*; is *εὐχαριστία*,
the gratitude of the mind; noting that
all true mirth must come from the right
frame of the mind. As for other mirth,
I have said of laughter, it is mad, and of
mirth, What dost thou? As when the
humours of the body are all in a right
temper, there is sweet sensitive delight

*Oecolampa-
dus.*

in the body, much more in the spirit, when the faculties and the frame of it are in a right temper. Spirituall comforts are such as are above the soule, and therefore put an excellency upon it, the comforts that are in things beneath the faculty, cannot but be mean, and doe debase it. How much beneath the excellency of the spirit of a man, is the flesh of beasts, the iuyce of the Grape, or any vain sports, or whatsoever may give content to the sensitive part, but there are comforts that are above the soule, spirituall heavenly divine things, and these this spirit feeds upon, they are comforts that the spirit rejoyces in before the Lord. That a sweet and blessed joy indeed, that is enjoyed before the Lord, and when the Lord is most present, most enjoyed. Other vain sensual spirits have joy, but not before the Lord, the apprehension of the presence of the Lord damps all: and therefore they desire not to have mention made of the Name of the Lord, Amos 6. 10. So to rejoyce, as to be able to blesse God for our joy, so to rejoyce, as to make the presence of God the chief matter of our joy, this,

this true joy indeed; this, right spiritu-
all joy, for the spirit to feed upon such
comforts, is a choise blessing indeed.
They are spirituall comforts, for they
are administred to the soule by a speci-
all work of the Holy Ghost: it is the
office that the Holy Ghost is designed
to, by the Father and the Sonne, to be
the Comforter, to bring in futable com-
forts to the spirits of his servants, and
surely the holy Ghost will not be fail-
ing in this work of his, as the Father and
the Sonne have been full and glorious
in all their works, so is the Holy Ghost
in his, and therefore such must be the
comforts of the spirits of Gods ser-
vants, as must manifest a glorious work
of the holy Ghost, in the discharge of
that he is sent to doe by the Father and
the Sonne. No marvel then though
the Apostle called this joy, *unspeakable*
and *glorious*. Consider what a diffe-
rence must there needs be between the
comfort that a little meat and drink, and
vain sports afford, and the comforts of
the holy Ghost, which he conveys into
the soules of the godly, by the appoint-
ment of the Father and the Son: Sure-

ly these great needs, be fully satisfying
soul-mutilating consolations? God
the God of all consolation; and there-
fore these are all consolations. There
is fully sufficient good and sweet
treasures of all excellency in God, and
what we may and do; but to be con-
siders for the spirits of his servants, to
rejoice in (these not for common
ordinary spirits) they have great in-
world-knowledge of, a stranger, but
not intermeddles in those joys (medi-
cine and quality) as they are in their
condition. Most often, for the freedom
and delight in much different from the
delights of ordinary people. As God
hath raised the condition of his people
higher then other men, so he hath raised
their comforts, Children bread from
the Lords table, is provided for
them; while husks and swill serve
worldly spirits. Their comforts such
as are the delights of God himself, and
of Jesus Christ, they partake with them
in their joys; and surely such joys as
they come and joyne with them in, must
needs be sweet and glorious indeed. And my Father (saies Christ) will com-

and give drink to them, and they shall see which
mean. They have slain the which their
spirits feed upon, that are favoury even
to the Father and the Lord Jesus Christ.
Surely, the world mistakes, who think
the life of godfinesse not to be a com-
fortable life, as if the most rich man had
highest life should have the worst and
lowest condition: surely, it is a grosse
mistake, to think that the spirits of the
Saints should be the most sad and mel-
ancholy spirits: Gods Spirit witnesses
of them, that they are the children of
the highest, yea, that they are lighted up
they be sad, it is because they meditate
much with things below: It is when
their spirits are down, when they get
up their spirits to heavenly things, then
they can be joyed and sweetly delight
themselves: their hearts are enlarged,
their souls are filled with joy. The birds
do not cease to sing while they are in the
gambol, but when they get up into the sky,
when on the top of trees, then they sing
sweetly. If they be sad and melancholy,
it is because they differ a good way from the
world, then they do, because they re-
turn so much themselves to your spirits
still

*Spiritus Cal-
vinianus est
spiritus mel-
ancholicus.*

*et rursus
et rursus
et rursus*

still in them; were they freed altogether from the likeness there remains in them; & your spirits, they would never be sad more, but their spirits would be filled with ever lasting joy. For the present they joy in things sensible to them, and sensibleness is the thing that causes comfort in any creature. If the Subject could expresse it self; it would tell you that no such comfort as in Swill and Dung, and wonders that any other creature can take comfort in any other thing like to this, because this is the most sensible to their natures. Thus worldly carnall spirits; because these love nothing so much as sensible to them, they think there can be no such comfort in another thing; these things they rejoyce in, but they know no better, but if their nature were changed, their greatest comfort would be in the despising and vilifying such comforts. Saint *Augustine* before his conversion, could not tell how he should want those delights he found in much contentment in; but after, when his nature was changed, when he had another spirit put into him, then he saies, O how sweet is it to be without those former

- In June 1972
 the summer
 the winter
 the summer

**Quidam fatus
est in suavia-
tibus carere!**

worth, all the bravery and glory of the world: not worthy to be mentioned with this. The soule is the excellency of a man, and this is the excellency of the soule; a mans self is his soul. Hence whereas in Matth. 16. 26. it is said, *What shall it profit a man if he gain the whole world, and lose his own soule?* it is said in another Evangelist, Luke 9. 25. *What shall it profit a man if he gain the world, and lose himself?* Surely, spirituall excellencies are the highest excellencies, as

First, these spirituall excellencies have this propriety in them, they make a man a better man, wheresoever they are, which bodily excellencies doe not, nor all the riches nor honours in the world. A man is not the better man because he hath money, cloathes, honours, better dyet then others, these are but outward things added to him, no intrinsecall excellencies.

Secondly, these spirituall excellencies are the beginnings of eternall life, the same life we shall have in heaven; and hence the work of Gods Spirit in the soule, is called, *The seed of life*.
rit,

not a pawn, but an earnest: for a pawn is to be returned again, but an earnest is part of the whole summe that is to follow. That which we have of Gods Spirit, is part of the glory we shall have fully in heaven; it is not onely an evidence unto us that there is glory coming, but it is a beginning of the glory, the fulnesse whereof is to come afterward. Such a spirit as hath this life, lives a life farre above the common life of the world, even the life of heaven, the same life that Angels and Saints doe live in heaven, the life of those blessed spirits there. Wee mistake if we thinke eternall life is onely in heaven; eternal life is in this world, in the excellent frame of the spirits of Gods servants, 1 *John* 3. 15. Life is the chief excellency communicated to the Creature, and the highest life, the highest excellency. There is more distance between the excellency of the meanest, weakest godly man in the world, and the most eminent man for parts and common gifts onely, then between the meanest and weakest godly soule, and the most eminent glorified Saint in the highest heavens; the weakest

weakest godly man exceeds him that is most eminent in common gifts, more then the most eminent Saint in heaven exceeds him: for the glorified Saint is onely higher in some degrees in the same excellency; which in the principles, yea, and in some lustre, the meanest Saint on earth hath; hee hath that which will at last grow up to heavens glory; but the distance between him, and the man who onely hath the excellencies of parts, learning, common gifts, it is essentiall: All parts and common gifts in the world can never grow up to this.

Thirdly, yea, this is not onely the life of Angels, the life of heaven, but the life of God himself; for so it is called by God himself, *Ephes 4. 12.* *Seneca* saies of Reason, that it is part of the Divine spirit in mans body; it is much more true of Grace, it enables the soule in some resemblance to come the nearest that can be, to live as God lives, to work as God works. It represents God in the highest glory, and therefore it is called, *The Image of God*. This shews more to the world what God is, then all the frame

3.

Ratio nihil aliud est, quam in corpore humanum pars divini spiritus dei.
Ja. Seneca
Epist. 65.

Frame of Gods creation besides. It is
 not as an Image, which hath onely the
 dead lineaments drawn; though there
 be some beauty in this; but as the Image
 in a glasse, which presents the motions
 well as the lineaments: yea, and mo
 onely so, but as the sonne that becometh
 Image of his father; and this represents
 the life: Or as if a glasse had life in it,
 and so could enjoy the sweetness of the
 good of that Image it represents unto
 self. This spirit is such a living glasse
 the blessed God, that he enjoys the good
 and sweetness of that Image of God
 hath in it: Yea, one degree higher, is
 called *the Image of Divine Nature*; a Person
 as if it were nothing else but a sparkle
 of the Deity it self. *Genesis* has a Pro
 speech concerning mans soule; *When*
wee call the soule (sayes he) but God
breathing the man humane bodie: If a soule that
 hath onely naturall excellencies, come
 so neere God, how near then comes
 to him, when raised by those spirital
 and supernaturall excellencies we ha
 spoke of. Yea, yet there is an higher
 degree than this. It is called the *Image*
of the Lord; *Rom. 8. 29.* yea a higher

*Quid aliud
 vult autem
 vult autem
 Deum in re
 perit huius
 deus huius
 Sonnetum*

gods do all the former; this becom-
 by of this spirit; such, as it is one spir-
 it with God himself. *1 Cor. 12. 6. 13.*
that is joyner to the Lord, is one spirit. It
 was the cause hereby of glory, that he had
 the spirit of wisdom upon him; of *wisdom*,
 that he had the spirit of *wisdom*, what is
 it then to have the Spirit of God him-
 self; yea to be one spirit with him.
 Put all these then together, godliness
 by which this other spirit is raised high-
 er then common spirits; y^t it is the life of
 God, the image of God, the divine nature,
 the glory of God; yea one spirit with
 God; and it not here an high and glori-
 ous excellencie.

Fourthly, this makes him, where so-
 ever it is, fit to glorifie God in the world,
 and for the soule thus endued, is not on-
 ly a glasse to represent a living glasse to
 enjoy the comfort of what it doth re-
 present; but as a glasse to reflect upon
 the face of God himself, the glory of
 his own image; and that by a principle
 within it self. Other glasses can reflect
 upon the thing whose image it hath; it
 is called by a stand phrenetically; but this by
 an inward living principle, and so give

Glorious glory adively, which is as
 the creature is in that, but Angels, and
 other foules, who have these spiritual
 excellencies in them: Were it not for
 these of such spirits, what glory would
 God have in the world? I know little
 would be minded, as regarded: But
 these are they who have high thoughts
 of God, who have trembling frames
 before him, who do not rend, if fear
 shake, love, cleave to, will in, magnify
 the name of the great God in the world,
 these sanctify his Name in his works,
 they worship him as a God, they wor-
 ship him in spirit and truth, and such
 worshippers God seeks: *John 4. 23.*
 these he highly esteems of, and much
 rejoices in, these take notice of him in
 all his creatures, in the wayes of his
 providence, and use the creatures for
 him, from whom they are, the glory
 of God is dear and precious to these,
 this is the excellency of their spirits,
 they are not sunk in the dregs of the
 world, but being kept in some measure
 in their purity, they work up to
 do as were naturally flow out
 to their God, giving anvil brown as
 red

30 Fifthly, theſe are ſuch as are fit to
ſtand before the Lord, to have converſe
and communion with him. Doſt
thou ſee how theſe ſpirits were
judged? in ſtanding in the Kings palace,
before King Nebuchadnezzar, they muſt
have no blemiſh, they muſt be well-
favoured, and wiſe in all wiſdom, and
cunning in knowledge and underſtand-
ing ſcience, and ſtrong in learning, and
the tongue of the ſkilful.

Every ſpirit muſt ſtand before
the King of heaven, to have converſe
with him, none but the reaſonable crea-
ture is capable of any ſuch thing as com-
munion with God, and it muſt be the
reaſonable creature that muſt be, they
muſt be men of other ſpirits. A man of
an excellent ſpirit, cannot endure con-
verſe with beaſtly ſpirit, much leſſe
can God, who is that bleſſed holy Spi-
rit. No creature can have communion
with another, but ſuch as live the ſame
life, hence the beaſt cannot have com-
munion with man, becauſe man pro-
prieſhip is immortall, becauſe the ſpirit
whoſe partakers of the life of God,
are fit for converſe and communion

translation is
curious.

with him: Likenesse is the ground of
all liking or commending; it is the like-
nesse they have to God, that makes God
to delight in communion with them;
God loves to dwell with these, and in
a speciall manner, 1 Cor. 6. 18. *As* God
hath said, I will dwell in them, and walk in
them, I will be their God, and they shall be
my people; the words are very signifi-
cant in the Originall; I will dwell in
them, so the words are. There are two
in the Originall, as if God could ne-
ver have near enough communion with
them, *Asch. 48. 12. He sees them before he*
face for ever; as loving to looke upon
them. Now how great, how inconcei-
vable a dignity is this, for the poor
creature to have this near communion
with God? Cursed be that man, says
that noble Marqueesse, *Marcus Gualterius*,
that prizes all the gold and silver in the
world, worth one dayes enjoyment of
communion with Jesus Christ; he was
a man of another spirit, who spoke from
his own experience, of that sweet he had
found of communion with Christ, who
hath parted with much honour and ri-
chts for him. *Isack and Iacob, who were*

men of other spirits in their generation,
are said to walk with God: God took
them up even in this world to walk with
him; many a sweet turn have these spi-
rits with their God; God delights to
have them near him, that he might in-
vest and communicate himself to them;
these know much of Gods minde; the
secrets of the Lord are with these, and to
them he reveals his Covenant; God
doth not love to hide his face from
these. That hidden wisdom which the
Princes of the World know not, which
eye hath not seen, nor heard, neither hath
entered into the heart of man to conceive, yet
that the Lord revealed them to by his Spi-
rit, saith the Apostle, 1 Cor. 2. 10.
Even by that spirit, who searcheth the deep
things of God; and by virtue of this com-
munion, these can prevaile much with
God; As it is said of Jacob, Gen. 32. 18.
as a Prince he had power with God and
prevailed. Hence Saint Bernard in his
meditations, giving divers rules of strict-
ness, of purging the heart, of being
humble and holy, and when thou art
thus, saith he, then remember me, as
knowing the prayers of such a one

Es cum tali
sacris me-
mento mei.
Bern. me-
dita. de ro-
till. esp.

5.

would might prevaile (with God's
 blessing) ; but they saw of his
 in Sixty this spirit is for any service
 any employment God calls it to ; it
 is called an *inheritance*, fitted for the Master
 use ; Many innumerable services God
 hath to be done in the world ; much
 ordinary and common spirits ; are not fit for
 them ; if they would best about their
 they would spoile the work ; and dis-
 honour God in it ; if a man have a choice
 of work ; he will not employ
 him that hath not ability to teach to ing ; he
 knows the work would faile ; and
 would bee his disgrace ; When God
 would employ some about building
 Tabernacle ; he fill them first with his
 Spirit ; so he saith of *Bezaleel* ; and
Ooliab ; If a man be employed in govern-
 ment ; he shall need be a man in whom
 the spirit of God is ; as *Pharaoh* said
 concerning *Joseph* ; *Gen. 41. 38.* When God
 chose *Saul* for government ; he gave him
 another spirit ; so that he was another
 man ; When God hath a piece of work
 made of high esteem ; beyond reach
 reach ; he looks out for another ; who
 had a more excellent spirit than *Saul* ;
 and

The spirit of God
 is given to
 whom he will
 and to whom
 he will
 he will
 give it
 as he will

corrupt and unfeeling, that is both
 themselves consider themselves God's enemies
 in that which is not agreeable to them
 so much to do as possible with them in
 the practice, though they are not
 would grieve in spirit they have to do
 with themselves (deceivable) as of a man to
 The excellency of the spirit of God
 people, in that it is not only sweetly
 that expression of the Holy Spirit. *1 Cor.*
14: 1-4 *all say as they do, they shall do*
 even. This is a willing matter of spirit
 their weak when God doth will have
 whatever it be. In they approach
 above their reach, the power of the Holy
 work but seek for God (for supply of
 ability) knowing that there is spirit
 enough in God, that God hath more
 enough to enable the spirit of his love
 want need, and thus they can do
 work he sets them about, they know
 that God will never put any man upon
 any service, that if one man do want
 he will be his spirit for them, for it is the
 great delight of God to have men in
 service, to be off-spirited for service
 When the Devil himself hath any
 work to do, he chooseth men who
 have

and spiders find for his work, and in
them he delighteth. If the work requires
boldness and impudence, he best men of
daring spirit, who will set upon it, and
go through what it requires. If it requires sub-
tlety, he chooseth some of those who are
crafty, who can keep their counsel, and
secret, and cunning, and industriously work
down their ends. When ready, they are
not afraid to venture forth. As the fowls
in the pond are not afraid to venture forth
but shew themselves, so the spider gives his
power to the fly, who had been
hidden, who would have been with some other
fly, or draw the world after him; and
as we made, with fly, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ministers
shalt. 2nd
1. 22. 1

Cornel. 1
Lapide in-
locum.

Having thus beheld the holy man
 walking in the light of his face. Heeds
 collected such his indulgence. That
 he may be more glorious in the
 the King. He more tender be shall say
 out of his mercy. On the day, my
 kindness, continuing it is such
 or wide. O thou who art the
 when thou shalt see the *Cherubim*
and the Seraphim. *Mary* of
 the *Immaculate* conceived by
 the *holy spirit*. And God
 shall glorify him. The *angel* shall
 on his knees with the *prayer*. *Be*
praised. O ye *Cherubim* and *Seraphim*,
 he pray for *Torment*. *Prayer*. *holy*
Angels. All ye *holy* with *holy*
 give him the crown of the *holy* *Mary*
 thy *virtue*. O thou *our*. But your
 compassions. And thou O God, streng-
 then his name. that he may do thy
 will. giving him thy helmet and wings
 to fly from his enemies. give him thy
 comforting beams, which may joy him
 in the midst of all his sorrows. Then
 they bring him to the Altar, where the
 picture of *Jacobus Clemens* is, who killed
 Henry

Sawy the child of man; the Angel
 protecting of him; and then they do
 him a crown of glory, and the Lord
 saith unto thy angel, and thou shalt
 see justice; then some of them are
 pointed privately to speak with him;
 they tell him that they see a divine
 life in his face, which moves them
 fall down and kiss his feet, and so on
 is no more a mortal man; they see
 his happiness, every one fighting
 saying, Would to God I were in your
 room, that I might escape purgatory
 and go immediately into Paradise;
 If they perceive him to be ill and be
 troubled after all this, they will some
 times fright him with terrible appar-
 itions in the night, and sometimes with
 the Virgin Mary, and the Angels appear
 before him, &c. Thus you see, how the
 Devil will have menspirits fit for their
 work; and when they are fit, then he
 uses them, and not before; much more
 will God look to have the spirits of his
 servants fit for their employments, and
 then only he delights to use them, and
 those are the spirits who are highly ac-
 counted of, who are exceedingly hono-
 rable

able in the sight of God, who are fitted
for his low service. ^{iniquities} their most
Seventhly, this puts a lustre of Ma-
jesty and beauty upon a man. Wisdom
enriches all the excellencies of this
Spirit, makes a man's face to shine, as
the light of a lantern puts a lustre upon
the Linnen, so the brightness of these
spirits puts a lustre upon the men in
whom they are. Men of such spirits as
these are, having a dawning presence in
the eyes of those who behold them. It
is reported of Basil, that such was the
majesty and lustre of his spirit, appea-
ring in his very countenance, that when
the Emperour Valens came unto him,
while he was in holy exercises, that it
struck such a terror into him, that he
reeled, and had fallen, had he not been
upheld by those that were with him.
When the Officers came to take Christ,
he did but say, *Non ideo*, and let out a
beam of the Majesty of his Doctrines, it
struck such a fear in them, as made them
all fall backward. This Spirit hath a
beam of this Majesty, and somewhat
of the dawning power of it: how un-
able are wicked men to converse with
old man

*Gregor. orat.
de laudibus
Basili.*

men

8.

men of such spirits do they stand
 from their company: convinced
 coldness; their consciences
 bled; and their hearts daunted in the
 and Eightly; this spirit looks not
 for any condition that God shall put
 them in; they know how to please
 God; to find out Gods meaning; to
 carry themselves in every condition;
 as to work out that which God would
 have them to; which grace of God is
 spirit and not body. *Paul* was
 a man of most admirable sweet spirit
 and he shows it much in this, *1 Peter*
 (says he) *how as you and how in things*
how is best; and how to be happy. He
 could go through good report and evil
 report; and keeps his way still; and
 carry his work before him. It is the
 weakness and vanity of our spirits that
 makes us think, that if we were in such
 and such a condition, then we could do
 thus or thus; this is an imagination to hin-
 der us from the duties of the present
 condition, by putting our thoughts up-
 on another. It is the weakness of our
 spirits in the present condition be not
 suitable to the mode; and make the mode
 suitable

1 Peter 1:13
 1 Peter 1:13
 1 Peter 1:13

fitable to the condition, that the present
which God calls to me upon.

When a joynt in the body is set
right, it member is not easily troubled
any without pain; but to move any
way according to the use of the mem-
ber, so where ones spirit is set right, it
doth not easily trouble to go off with
some comfort in our condition. But in
any condition that God calls us to, to
carry on the work of that condition with
joy, and hence the restoring of the
spirit from a disordered condition to a
right frame, is compared to the setting
of a member in joy new. As of old time
if a man be overtaken in a fault, he which are
spirituall restore such a one in the spirit of
weaknesse; the word signifies, Put him
into joynt againe. And here you have
had the recovery, as of what this other
spirit is, so where in the excellencie of
this other spirit lies, now then let us
make Application of all.

and ap 12. 26
the same.

CHR.

able to the condition of the present

Chapter III

Which is the body of the world

at discovery in the name of the world

why they may see that their spirit is

in the spirit of Godly men

Hence let the men of world
 see there is a great difference between
 their spirit, and the spirit of the gods.
 These men indeed of excellent
 spirit; God hath such in the world,
 whom he delights, with whom he con-
 verses, whom he employes in high
 & excellent services: but you are of bad
 & filthy, unclean spirit; the spirit
 whome, of lying, subornment,
 vanity, folly is in you; your spirit
 drossie, sensually, forward, malicious,
 prophane, heigh, empty, unfavoury,
 unfaithfull, perverse. What delight
 can the Lord, who is an infinite, holy,
 glorious Spirit, take in such? How
 are these from any communion with
 God? No marvell though nothing of
 God, or any spirituall thing be favoury
 to them. Oh the corrupt principles
 that mens spirits are possessed with, the
 cor-

corrupt rules they goe by, and corrupt
ends they have in what they doe: the
base employments they put their spirits
to, the noisome distempers of them, and
base comforts they feed upon! *The*
heart of the wicked is little worth, sayes
the Scripture, *Prov. 10, 20.* Perhaps
your Lands, your houles may be some-
thing worth, but what are your hearts
worth? they are worth nothing full of
chaff, and drosse, like childrens poc-
kets full of stones and dirt, while the
spirits of the godly are store houles of
most choice and precious treasures.

When Grace is gone from the soule,
the excellency is departed from it, as it
was said of *Ruben*, his excellency was
departed, in respect of that sinne of his.
How many a man or woman who have
faire comely bodies good complexion,
beautifully dressed up, but within spi-
rits most ugly and horrid, spirits full of
filth, full of venome and loathsome di-
stempers, spirits full of wounds and
putrified sores, breeding filthinesse con-
tinually, nothing else but filth and
corruption issuing out from them: Men
of corrupt minds as the Apostle speaks:

How

How

How unfavory to any who have the least of God in them? If the Lord should give men but a view of the horrid deformedness, and filthiness of their spirits, it would amaze them, and sink their hearts in wofull horror; they could not but abhorre themselves, as loathsome creatures, fit to be cast out from the Lord, as an everlasting curse: especially, if together with the sight of their own spirits, they had a sight of the infinite brightnesse, and glory of the holinesse of God, who is an infinite, pure, glorious Spirit. God abhors not any other filthiness, but the filth of spirits. The Devils are abhorred of God, because they are unclean spirits. There is no other object of Gods hatred, but the corruption of spirits. God made man soule at first, a most excellent creature, the very glasse of his own infinite wisdom and holinesse, but now, what an ugly, base, loathsome creature is it, where it is not renewed. If mens bodies were deformed, and ran with loathsome ulcers, and putrified sores, how dejected would they be in their own thoughts? But certainly this spirit-defilement is in-

comparably worse. If mens bodies were so putrified that they bred vermin continually (as it is reported of *Maximian*) how grievous would it bee to them? Their spirits have these loathsome diseases upon them, by which they are infinitely more miserable. If they had such a distemper of body, as their excrements came from them, when they knew not of it, this would be accounted a grievous evill: but their spirits so corrupt, that much filth comes from them, and they know not of it. Many are so deeply putrified in their spirits, that they usually swear and speak filthily, and know not of it, and thinke this a sufficient excuse, that they did not think of it.

It is a rule in nature, that the corruption of the best thing is alwayes the worst, as a stain in fine Cambricke worse then in a coarse cloath: So by how much the spirit of a man is more excellent naturally, then the body, which is the brutish part; by so much the corruption of the spirit is a greater evil then any the body is capable of. The reason why the Devils are so vile and miser-

able now, is because sinne seized upon
 natures which by Creation were most
 excellent. When diseases seize on the
 naturall spirits in the body, they are the
 most dangerous and deadly. Soule-dis-
 eases, of all diseases are the greatest evils
 and, usually proves deadly; yea, the
 least spirit-corruption would most cer-
 tainly prove deadly, were it not for the
 application of that blood that is more
 precious then ten thousand worlds.
 Spirit-defilement is such a defilement as
 defiles every thing you meddle with:
 as, *Tit. 1. 15. To the impure all things are*
impure. Of what use are men whose spi-
 rits are so vile? many make no other use
 of their spirits, but to be, as the Philo-
 sopher said of the sensitive soule of the
 Swine, it served for no other use, but
 to be as salt to keep the flesh from stink-
 ing. How are many mens spirits em-
 ployed about nothing else but to make
 provision for the flesh; and the filthy
 lusts of it? O that an immortall spirit,
 capable of eternal communion with the
 blessed God, and to be employed in
 such high and heavenly exercises, as for
 which it was made, should now come to
 be

be so farre degenerated and debased! Especially, how vile is this, that men who in regard of estates and place, are raised above others, and be trusted with large and blessed opportunities of worthy services for God and the Church: but they minde nothing but satisfying their lusts, to have their sports; let the cause of God, Church, or Commonwealth lie bleeding; they regard not. What a lamentable thing is it, to have the weight of great businesses of consequence, to depend upon such weak-spirited men, who minde nothing but vanity and basenesse: they have no worthy enterprize in their thoughts, their spirits so effeminated, that they will not suffer any thing for the satisfying of their lusts: other there are, who have remaining in them many excellent parts; precious naturall endowments, but of what use are they, but to enlarge their spirits to be capable of more wickednesse then the spirits of other men are, wise to doe evill, the fittest instruments for Satans depths? Who such enemies to Christ, as the Scribes and Pharisees, men of the strongest parts? Who such

enemies to Saint Paul when he came to Athens, as the Philosophers there? and no Church was founded at Athens, which was the place of the greatest learning in the world. And thus it hath been in other succeeding Ages.

CHAP. LIV.

The Reason why the men of the world, and the Godly, can never agree.

HENCE we see the Reason why the men of the world, and the godly can never agree, they are men of another spirit. Where there is difference of spirits, there can be no agreement. Water and oyle cannot mingle, no agreement between light and darkness. they look at them, as men, whose lives are after another fashion. That Apocryphall Authour in that book of *Wisdom*, hath an excellent expression to this purpose *Chapt. 2. 12.* he brings in wicked men saying of the godly, *He is of another contrary to our doings, he is grievous unto us to behold, his life is not like other mens, his wayes are of another fashion, we are esteemed*

steemed of him, as common fare; he abstaineth from our ways, as from filthiness; he commends greatly the later end of the just.

Verse 19. Let us examine him with rebukes and torments, &c. Let the relation and engagements be what they will, yet so long as different spirits, they cannot close. What a different spirit was there between Jacob and Esau, who lay in the same wombe at the same time? There may be outward peace for a while between Gods people, and some wicked men, but inward closing of spirit there can never be: *The spirit that is in you, the world cannot receive*, sayes our Saviour, *John 14. 17.* Antipathies are irreconcilable; no arguments, no means ever used can cause an accord, except there be a change in nature. Nothing in the world puts mens spirits in such a distance, as grace when that comes, and therefore where the most eminent grace there the greatest disagreement between them and wicked men. How many wicked men cannot but be convinced of some godly, who live with them, that they are better then themselves, that they are conscientious men, whose principles

*Cainu Seimu
bonus vir sed
Christianus.*

people are truly godly, and that they
walk close to them: they are not able
to charge them with an ill carriage to-
wards them; they seek to do them all
the good they can; and yet their spirits
cannot close: but as they were wont to
say in former times, *Cainu Seimu was a
good man, but he was a Christian*; I now,
such are good men, but they are too
strict, and this enough to keep a perpe-
tual breach between them.

CHAP. V.

*Learn to have a right esteem of such pre-
cious spirited men.*

IF the godly bee of such excellent
spirits, learn we then hence to have
a right esteem of them; they surely are
worthy of precious account, of most
honourable esteem, who are men of such
excellent spirits. Let them bee what
they will, in regard of their outward
condition, though never so mean and
poore. No matter what the Ring bee,
if the peaine in it be precious. Many
most

most precious spirits have very mean
 outides. The Tabernacle was beaten
 gold within, but the outside covered
 with Badgers skins. If the treasure be
 rich, what though the vessel be earthen.
 Surely, these are the excellencies of the
 earth, the very light and beauty of the
 world, the glory of Gods Creation;
 they give a lustre to the places where
 they live, to the families in which they
 are, especially if they walk close and
 faithfully with God indeed, manifesting
 the excellency of their spirits in their
 wayes; so that when they are taken a-
 way, the very places where they lived,
 are darkened. This other spirit of the
 godly makes a job scraping his soates
 on the dung-hill; and a ~~fiend~~ sticking
 in the myrie dungeon; more glorious
 then Kings and Princes sitting crowned
 upon their Thrones: these are glorious
 within. God is a Spirit, and he looks
 on men, to see what they are in their
 spirits; and he esteems accordingly of
 them; and so should wee. What doth
 brave cloathing; what doth money,
 what doe titles of honour, raise the
 dignity? what are these to the excel-
 lency

lency of mans nature. No certainly, the excellency of man must bee that which most make the most excellent and noble part truly excellent, which is the spirit of a man. If a man would know the excellency of any thing, as of a sword, or of any other instrument, he judges it not by the Hilt, or the inferior part, but by what excellency the principle part hath. There is a spirit in man, and this inspiration is from the Almighty, a spirit inspired by the Almighty, and beautified with his heavenly graces; this innobles a man indeed, it is the ornament of the hidden man of the heart, the glorious cloathing of that, which makes truly beautifull and glorious. How did many of the Heathen highly prize those, in whom they saw any naturall excellency of spirit, differing from other men? Those amongst the *Romans*, who were called the *Cors*, and *Fabians*, they lived very poorly and meanly, yet being perceived to have more excellent spirits then other men, they were taken from their dinner of Turnips and Watercresses, to lead the *Roman* Army. How much more should

Should we honor men in whom we may see Divine spirits, the lustre of heavenly graces shining in them? But to shew more particularly that godly men are to be highly prized in regard of this or other spirit, as they have received a spirit differing from other men, so they are to have esteem and honour differing from other men, not to be looked at as common men: for,

First, this difference of their spirits from other men, is a certain signe of the eternal love of God unto them; it comes from the treasure of Gods everlasting love, of that choice special love of God, from the bowels of Gods deepest mercies: it is a most infallible argument, that God hath set his heart upon them for good; as for other favours a man may have them more then other men, yet they are no such but may stand with Gods barred, and with his eternall wrath: and this is a great difference between spirituall mercies, and outward mercies, which sets an exceeding high price upon spirituall mercies above all others: these are the distinguishing mercies, which others are not. But,

Secondly,

2.

Secondly, the spirit receiving these spirituall recollections from Gods choice everlasting love, receives likewise all other mercies from the same fountains; though in their own nature they bee common mercies, yet where this other spirit is, there they are received from another fountain then other men receive them, which adds much sweetness and excellency to the mercies we have; they come as fruits of the common bounty and generall goodnesse of God to ordinary men, but to those thus differenced from others, they come out of the spring of the rich treasures of Gods grace, tending to the furtherance of eternall mercies.

3.

Thirdly, The Lord hath an especiall eye upon and delight to dwell with these, who are of choice and excellent spirits; *He will dwell with the contrite heart, to revive the spirit of the humble,* *Isay 57. 15.* He hath a speciall care of these spirits, that they doe not faile before him; he puts under his hand to support, comfort, revive them. When we hear ordinary speeches, we hee not so much every dust, but some flies out and
fals

fals on the ground; But if Beaters stone
or some speciall choyce costly spirit be
beaten, then there is care had of every
dust, that shee least bee not lost; So
though God may afflict the choycest
spirits of his servants; yet he is very
carefull that their spirits faile not be-
fore him; as for other common ordi-
nary spirits, he cares not much to let
them faile, and sink in their affliction, but
this is the mercifull care of God over
those spirits, whom he highly esteems
of.

Fourthly, The excellencies of this
spirit, are eternal excellencies, they shall
abide for ever, not vanish, not be taken
away as common gifts and other mer-
cies shall, as *Ezech. 46. 17.* If a Prince
give of his inheritance to one of his ser-
vants, it is to be his but for a time, and to
return unto the Prince againe; but his inhe-
ritance shall be to his sonnes, for them for
ever: So when God gives any thing to
common men, who are but his servants
at best, it must return againe; God will
call for all his mercies from them againe;
but these soule-mercies of his children,
shall be their inheritance for ever. Hence
God

God calls his Church, an *eternall excellency*, *Esey. 60. 15.*

5.

Elsk.

But fifthly, and principally, these other spirits are most honourable creatures indeed, because they are reserved for other mercies; God gives common mercies to common spirits, but he reserves his choice mercies for choice spirits. *With the pure, thou wilt shew thy self pure*, saith *David*, in the *1 Sam. 23. 27.* The words are, with the choice thou wilt shew thy self choice. *Abraham* gave *Ishmael* and *Hagar* a bottle of water and a few raisins, and sent them away; but the inheritance was reserved for *Isaac*. So God gives to other men a few ordinary mercies, but his glorious mercies he reserves for these peculiar ones; and, as it is said of *Jehasaphat*, *2 Chron. 21. 3.* he gave his other sonnes great gifts of silver and gold, precious things, fenced Cities, but the Kingdome he gave to *Jehoram*, because he was the first-born. So God gives these outward mercies to other men, but the mercies of his Kingdome are reserved for these men of choice spirits, who are the first born, the chief and most excellent of all Gods creatures

creatures in this world. Now we are the
 temples of God; saith S. Paul, but it appears
 not what we shall be; there is more to come
 hereafter, they have not spirits that will
 be satisfied with the things of this world
 and the more are not as ordinary men,
 who have their portion in the things of
 this world. God delights to fill the ca-
 pacities of all his creatures with suitable
 good; now these other spirits, by that
 choyce excellency of them; are made
 capable of farre higher mercies then the
 world can afford; they must bee the
 good things of another world that can
 fill them; and those are reserved for
 them. The bodies of the Saines, because
 they are joyned to such precious soules,
 shall be like the glory of the Sun, yea,
 excell in glory. How glorious then shall
 their soules be, for whose sake their bo-
 dies shall be thus glorious? Wee look
 upon great heires, who have great inhe-
 rittances to come, with high esteeme,
 though they have little for the present:
 These are the great heires of heaven;
 Coheirs with Iesus Christ himself, those
 they are, who are delivered from the
 wrath to come and to be made partakers

of

of the glory that is to be revealed. The Lord gives them no great matters in comparison now, because he hath reserved so much for them afterwards. As nature is not very exquisite in her work in inferiour things, where she intends some higher excellency. So the God of Nature, intending such high and glorious things hereafter for his Saints, doth not so much regard to give them these inferiour things for the present.

But what are those reserved mercies you speak of, that God hath for them?

Not intending a Treatise of that glory, that God hath for his choice ones, only take these five generalls.

First, These mercies are prepared mercies; prepared before the foundations of the world were laid, and again prepared by Jesus Christ, who is gone before to heaven to that end, as he tells us himself. *To prepare Mansions for us,* John 14. 1. Now this is spoken after the manner of men, who doe not use to make long and great preparations but for some great work in hand: Surely, these mercies must needs be great, which the wisdom, power, and mercy of God,

God hath been from all eternity pre-
paring. Secondly, They are called mercies
then *Adventures* men kinde should have
had then they could have attained unto
it he had found in his innocencie. Man
indeed should then have been forever
happy, but according to the height
of happiness and glory that now is pro-
vided for those who are be-beloved of
the Lord. I am holily thus troubled
Thirdly, These mercies more as are
such as must be put forth magnificence,
that God may be with Angels and all
his creatures in his infinite wisdom,
power, and goodness can do for none
creatures, to raise their conditions to
height of glory. Surely the glory must
needs be high, that is raised to that end.
If a King should do any thing of pur-
pose so to show his magnificence, it must
needs be some great thing, it is not a
common ordinary thing, that can set
forth the magnificence of a King, much
lesse that can set forth the magnificence
of the great God. When *Abraham*
would make a feast, and *Satan*
would build a Palace, to give to
1 their

their people their greatness, they were great things, so surely here, that which must shew the greatness of the great God, must needs be great indeed.

Fourthly. These mercies must be such, as may shew (as Angels and all the world, how infinitely well pleased God the Father is with the obedience of his Sonne, in giving himself up to death, for the purchase of mercy: Surely that mercy thus purchased, must needs be great. If there had been no higher good for man, but to eat and drink, and to have pleasure in the flesh, certainly Christ would never have died, to have purchased this; but there were higher things than these which Christ looked at, these are but good things for God to shew by them how infinitely he is well pleased with the obedience of his Sonne to the death; that which must demonstrate this, can not but be very great whatever it be, and that, yet the summe of that, is the mercy reserved for those choice ones.

Fifthly. Other mercies (in some respect higher) than the very blessed Angels themselves have,

For,

For, 1. Mans nature is more highly advanced then theirs, being hypostat-
cally united to the Divine Nature.

2 The righteousness whereby the Saints come to glory, is a higher righteousness, a more excellent righteousness then that of the Angels; though theirs be perfect in its kind, theirs is the righteousness but of meer creatures, but the righteousness of the Saints, is the righteousness of that Person, which is both God and man.

3 The fellowship of the Saints, is founded in a higher right, then that of the Angels, namely in the fellowship of the second Person in Trinity.

4 They are the members of Jesus Christ, and so in a nearer union with him then any other creature.

5 They are the Spouse of the Lamb, whereas the Angels are but ministering spirits, as the servants of the Bridegroom, but the Saints are the Bride.

Surely then, the mercies reserved for these choice spirits, are choice and glorious, not onely other mercies then others have, or they themselves have now, but other mercies then they are

able

able to imagine, these there wee are to look upon, as most blessed and honourable creatures.

CHAP. VI.

A rebuke to this vile world, who have vile conceits of this spirit, and abuse men of such excellent spirits.

IF the spirits of godly men be thus precious, how vile then is this base world, which hath such irrationall absurd conceits of this spirit: and which so scorns and abuses men of such excellent spirits? There are two branches of this use: In the first, the vile conceits that men of this world have of this spirit, are rebuked;

For, 1. They think godlines befools men.

2. They thinke it makes them cowards, to be men of no mettal and valour, poore spirited men.

3. They think this spirit to be a turbulent spirit, as *Abd* said of *Eliab*, Att thou he that troubles Israel? *Ex* 17

was called the trumpet of Rebellion.
And lastly, They think them to be
factious spirits.

These rebellious.

For the first of these; What more
ordinary, then to cast this aspersions up-
on godlinesse, that it makes men to be
dull, heavy, stupid fools, not fit for the
great and high things of the world, and
therefore they labour to stifle any be-
ginnings of godlinesse in their children,
or any near to them; for fear it should
hinder their parts, and take away the
quicknesse of their wits, and braveness
of their spirits; Except you think that
to be the onely bravenesse of spirit, to
venture upon any thing that may fur-
ther your own ends, not to fear sin, nor
the displeasure of an infinite God, to let
out your hearts to the utmost, to the sa-
tisfying your own desires; to examine
nothing by rule, but to doe whatsoever
is good in your own eyes, to rejoyce in
the wayes of sin, and to blesse your self
in the proud swellings of your own
heart; to be able to scorn a conscience,
humiliation for sin, strictnesse in Gods
wayes; as too mean a thing for men of
such quality, of such birth as you are, of

such estates, hopes, preferments, and designs as you have, things fitter for poore snikes, meaner people, contemptible filly soules to looke after. If this be the excellency of your spirits, then godlinesse debases them indeed; yea, it cebases them as low as hell it self; it casts shame in the faces of, and breaks in pieces such haughty, swoln spirits as these are, it brings them down to lie at Gods feet, as poore contemptible creatures in their own eyes, loathing and abhorring themselves, as there is infinite cause they should; and judging themselves worthy to be destroyed; but as for any true naturall excellency of spirit, godlinesse doth not quench it, but raises it, and beautifies it, and perfects it; It is either grosse ignorance, or desperate malice, that causes these conceits of the work of godlinesse in the spirits of men, yea, there is much blasphemy in them. While? shall the work of Gods grace, wherein the glory of God consists; which is the life of God, the Image of God, the Divine Nature, as hath been shewd, shall it be the debasing, the befotting, the befooling of mens

men's spirits? What? doth holiness, that makes God glorious, make man contemptible and vile? doth that which makes God so honourable in the eyes of the blessed Angels and Saints, make man a fool, and a foole in the eyes of men? Oh, that ever there should be such malice in the hearts of men, against the grace of God, ever to have such vile conceits of it, pray, if it be possible, that this thought of thy heart, may be forgiven thee. Did not malice blinde men, they might see that the Lord hath had, and still hath, some of his Saints as eminent in any outward true excellency, as any in the world, as great Scholars, as brave Courtiers, as any living, as deep in policy, as profound in learning, as compleat every way as any whosoever. Who more eminent in learning then *Moses*, who was learned in all the learning of the Egyptians? who ever had a higher strain of eloquence then *Isaac*? who ever more profound then Saint *Paul*? And in later times, yea, even in our dayes, the Church hath not wanted worthy and glorious lights, who have been exceedingly

chasty earnest heart, that without ex-
 cellency could make them, even their
 enemies being judges. What braver
 Counters yet lived, than *God, Nature,*
man, and Devils. Could godliness in
 the power and life of it, in the riches
 of it, stand with bravery of spirit,
 and manifold excellencies, then? and
 can it not do so now? Though God
 chooseth oftentimes the poore in the
 world, to be rich in faith, the foolish
 things in the world to confound the
 wise, and weak things of the world to
 confound the strong, and base things &
 things despised, &c. 1 Co. 1. 26, 27. Yet
 when men are godly, their parts are not
 by their godliness debased, but raised;
 many poor weak men, who before were
 of mean natural abilities, yet put them
 now upon spiritual things, and what
 strength of parts doe they in worship
 of God, in discerning the mysteries of
 God, in discerning the subtilties and
 wiles of Satan, in finding out the cor-
 ruptions of their own hearts, in wisely
 ordering their affairs for God, and the
 maintenance of their own eternall good.
 What in the night and choice of the high-
 est

stead, and prudent in the right disposal of the best and rarest treasure. These things are not the works of fools, or of powerfully, simple men; they require quickness of understanding, depth of judgement. There are five reasons why godliness must needs raise a man's parts: 1. Because it purges from many lusts, that darken and bedim the parts. 2. It employs men in conversing with high, spiritual, and heavenly things. 3. It makes men serious, and so strengthens their judgements in the apprehension of things. 4. It makes men make conscience to improve their time, in the use of all means and helps they can, to enable and fit themselves for service. 5. It makes men faithfully, and carefully to employ their parts faithfully, and so they come to have the blessing of God upon them, for the increase of them, according to his promise, *To him that hath mybediligence.* Again, Godliness does not make men cowards, surely, it hinders not spiritual valour; who were greater soul-
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fortitude, then Goliath, David, Gideon,
 Barak, and others, who through such
 subdued Kingdomes: *Heb. 11. 32, 33.*
 This is businesse of spirit, and want of
 valour; this makes a man a slave to sin,
 and the Devill; for he hath no
 heart to any worthy service to free him-
 self from it; but lyes down under it,
 and carries the fetters and yoke of his
 bondage about with him, whither soe-
 ver he goes. That is cowardly busines
 that brings conscience into a servile
 subjection, that cowardly balencelle that
 will suffer the cause of God to be be-
 trayed, rather then venture any thing
 for it, what greater argument that men
 want true spirit, then this? Godliness
 puts a spirit of fortitude into men, that
 will not suffer them to be thus debased;
 and where appears the like courage in
 any, as in these, when they are called to
 stand for the truth? Though all the
 Tiles of the houses in the City of
 Wornes, were Devils, yet rather
 would I go to witness the truth, (saith
Isaiah 43. 26) than submit to y^e will of
 sinne. Again, it is not a turbulent spirit;
 for turbulency of spirit makes men cru-

cold and insensible; this spirit causes men
to love their enemies; to doe all the
good they can to them: turbulent spi-
rits seek only their own ends, they care
not what becomes of others; so it bee
that they may but warm themselves,
they care not what house be on fire:
They are boisterous in things that
concerne themselves. But the Saints of
God, in whom this other spirit rules,
they are meeke and gentle, and yeeld-
able in their own cause, ready to put up
wrong in all quietnesse: take them in
things that onely concern themselves,
and you shall finde none so readily, so
freely, so cheerfully denying them-
selves, as they. And again, turbulent
spirits doe not love to examine things
by rule, to call things to account, but
follow their own fiery humors, and set
upon their own will with violence: but
godliness takes off men from this rug-
gednesse and turbulency of spirit, and
makes them gentle and peaceable: let
them be never so forward, never so zea-
lous in any thing; yet if you will call
them to examine things by rule, they
will meeke and patiently hear you,
yea,

yes, a child shall lead them. *3/4* 11.
 6. And yet farther; and what they are
 not, for some know obedience to autho-
 rity then they, none for that Majesty
 of Gods Authority, as they doe, none
 obey Authority out of conscience so
 as they doe. If the will of men is autho-
 rity, rather then authority, shall require
 any thing that the authority of Heaven
 forbids, that they doe not, because they
 cannot obey, for conscience sake: And
 so sacred doe they account Authority,
 that they would have no obedience per-
 formed to it, but obedience for consci-
 ence sake. Blind obedience the Church
 of God hath long agoe exploded, as
 too servile for Christian spirits: this
 were more servile then selling mens
 bodies in the Market for slaves, which
 Christianity abhors. It were too un-
 charitable & conceit of Christian Magi-
 strates, to think that they should require
 of, or expect from any, other obedi-
 ence, then in, and for the Lord; and in
 this obedience, those who are godly, are
 so forward, as they are judged turbu-
 lent, for being over-forward, to main-
 tain the honour of Authority, as some
 think;

think, when coming to their places
they promote the execution of laws
made by a minority, and that of those
laws which are of the highest con-
sideration for the maintenance of Liberty and
Peace.

Again, I do not think they are not,
because they feel above all things to
keep up the maintenance of, and occu-
pation in the Primitive truth; that is evi-
dence that sides against them. *Wormes*
has a notable expression in his Apolo-
gy for the Christians against the Gen-
tles, to clear Gods people from being
men of factious spirits: It seems that
alperson was call upon them then,
which was about 1400 years ago;
his expression was this, *When you have*
when have been men together, who have
been very close together, it is not uncom-
mon to find a faction here & there, and as the story
the name of faction, says he, may be ap-
plied to those who differ in the way of
God and his word.

and thus much of the first branch of the tree, which was the representation of the vile condition that then had of this depraved spirit. Now the second follows, which

[illegible]

which is the rebuking of the men of the world, for the ill use they give to men who are of such excellent spirits. The excellency of the spirits of the godly, doe challenge all the good that can be, but it is little they meet withall, they are for the most part abused by the men of this vile world, as if they were the vilest scurfe and filth of the earth: yea, so indeed they account them, so saith Saint Paul, 1 Cor. 4. 13. *We are made as the filth of the world, and are thus despising of all things, what hee say.* Why what was Saint Paul, and what were those that were with him, who was so accounted of? were they not men of most excellent and admirable spirit? S. Paul was one of the most excellent spirited men that ever lived upon the earth, and did as much service for God as ever any meeke man did since the beginning of the world; and yet how vilely was he thought of? how contemptibly was he used? put into stocks, and whipped, wanted clothes and victuals. And for the others that were with S. Paul, they were men of whom the holy Ghost gives this witnesse, that

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they were the very glory of Iesus
Christ. *1 Cor. 13. 2.* O unworthy world,
that ever they should have such men
lives among them! Those whom the
delight of Angels, yea, of God him self,
have ere they abused in this wicked
world, as if they were dogs, or the be-
ast foulest and filth of the earth. What
scorn and contempt is cast upon them?
The most abject of men think themselves
good enough to reproach and abuse
them. Were it not a grievous sight to
see some base slave to have power over
the body of some noble Prince, to a-
buse it by stripes, or any other con-
tumelious sordid manner? but a more
grievous thing it is to see the vile and
base spirits of the world, who are no-
thing but filth of filth themselves, to
abuse even of such noble and excellent
spirits, as if they were more vile than
they. It was the latter complaint of Je-
remy, *Lament. 4. 1.* that the precious
fove of Jew, comparable to fine gold,
were esteemed as earthen pitchers. Such
as blessed spirits would honour, if they
had them with them, yet here they are
cast out as filth. What grief sufficient
to

to trample upon their feet: such pushed
 out people in all ages that have been.
 Those who were indeed the most hono-
 rable upon the earth, such prophets and
 excellent spirits were; and whom the
 world was not worthy; and yet they
 have been most vilely abused, and are still
 still by this wretched world; who know
 not wherein true worth and excellency
 consists. *Mark. 9. 12.* Christ telling his
 Disciples how all the world would use
 them; he tells them; they have no good
 use from it; as the Prophet had before
 them. How was *Michael*? a man of a
 very sweet and excellent spirit; a coun-
 selous and pious; he was much worthy
 in our time; that up in prison robe fed with
 wherewith bread; yet with the water
 and bread of affliction; while ago these
 Prophets most base abused men; were
 fed deliciously at tables; How
 was *Isaiah* used? he was thrown in-
 to the dungeon; stuck up almost to the
 ears in the mire; the Word of the Lord
 was made a reproach unto him daily.
 David before them; a man in whom
 Gods soul delighted; yet he complains

of himself, that he was reproached
mistrusted and despised of the people: all
that saw him, laughed him to scorn;
they thrust out the lip, and shook their
head at him. *Acts 13: 45, 46* and *2 Cor 12: 10*
saw him, he was made a by-word of the
people; and was a Taber unto them; as
he says of himself, *Chap. 12: 10*. The
same use had the blessed Apostles, who
were filled with the Spirit of God,
none more scorned, persecuted, conten-
ted, then they. The most worthy and
famous men in the Primitive times,
found no better use then these. It were
infinite to instance in particulars. *Igu-
tius, Polycarpus, Cyprianus, Chryso-
stomus, Basil*, and the rest, reproached,
banished from their people, persecu-
ted, and exceedingly contumeliously
used. In later times, the more excellent
the spirits of men were, the worse use
did they ever finde from the world. We
might instance in *Wickliffe, Wau, Lutter, Kington, Maresfield, &c.* I cannot passe
by that sad example of *Protestant*, who
was a man of as brave a spirit, as any
lived in his time, and a very learned and
godly man, yett after he had much

Sabian
complains,
that in his
time, which
was in the
fifth Centu-
ry, *bonum
congruit esse
mali, ne viles
habeamur.*

*Melchior A-
damus in
vna Muscu-
li.*

K.oured

boured in the work of the Lord, in his
publike Ministry, was so ill used of the
world, that he was faine to get into a
Weavers house, and learn to weave,
that by it he might get himself and his
family bread, and within a while he was
accounted unworthy of that prefer-
ment, and was thrust out of the house by
his Master the Weaver, & then was for-
ced to go to the common ditch of the town
& work with his spade to get his living.
Whose heart bleeds not to hear of these
former examples, and divers others,
men of most precious spirits thus ill u-
sed by this unworthy world, even such
in whom Christ rejoyces that ever he
shed his blood for them? *Esa* 53. 11.
such as he will glory in, before his Fa-
ther, and the blessed Angels; yet
thus are they abused by this wicked
world: The more eminent by the spirit
of Christ appears in any, the more is the
rage of evil men against them. As it is
reported of Tygers, that they rage when
they smell the fragraney of Spices; the
fragraney of the Graces of Gods Spirit
in his people, which are delightfull to
God and his Saints, puts wicked men in

to a rage; when as base spirited men have the world smile on them according to their hearts desire. On the providence of God, who suffers such indignities to be offered to his most precious and choice servants! but by this means the excellency of their spirits appears in greater brightnesse; their graces shine in the more cleare lustre. All Gods servants have his spirit in them, but when any of them suffer reproach and ill use of the world, then the Spirit of God, & glory rests on them, then the glorious Spirit of God is upon them, according to the promise of God unto them, 1 Pet. 4. 14. and they may in part perceive, even while they are using them ill, that they are men not of common, not of ordinary spirits, who are thus ill used by them. they may see in that meeknesse, that patience, that humilicy, self denyall, faith, holy carriage, requiring good for evil, praying for, doing all the good they can to those who use them worst; that constancy, spiritual cheerfulness, sweet contentednesse; that holy boldnesse, humble courage, heavenly magnanimity, that it is a wonder their conscience

should not misgive them, even while they are abusing of them, that their conscience doth not tell them. Surely these men we do not mistake in, they are led by other principles then we know of, they have something within that doth support them, we understand not. It is a wonder men are not afraid to abuse them as they doe. As *Nam. 12. 8.* The Lord saith to *Miriam* and *Aaron*, concerning *Moses*, when they spoke against him *Were you not afraid to speak against my servant Moses?* The words are very emphaticall in the Hebrew, they are thus, *Were ye not afraid to speake against my servant, against Moses?* Were he onely my servant, though he were not *Moses*, were you not afraid? but when my servant, and *Moses*, that is such an eminent servant of mine, in whom so much of my Spirit appeared, were you not afraid to speak against him? Certainly, the Lord will not alwayes suffer precious choice-spirited men to bee trampled under feet, he looks upon them in their lowest estate as his jewels, even while they are in the dirt, but time will come when he will make up his jewels.

as Malc. 3, 17. and then there shall be
seems difference between the righteous
and the wicked; between him that ser-
ueth God, and him that serueth him not,
ow. 18. God will owne the excellency
of the spirits of his seruants, to be the i-
mage of himselfe; and what confusion
will this be to the ungodly of the world,
when the Lord before men and Angels
shall owne that, for the lustre and beauty
of his owne excellency, which they,
when time was, made matter of their
scorn, objects of their hatred: when
God shall come to them, as *Gideon* to
Zeba and *Zalmunro*; *Judges* 7. 18. What
murther of men were they sayes *Gideon* to
them, whom ye slew at *Tabor*? They an-
swered, As thou art, so were they; each one
refused the children of a King. Then he
said, They were my brethren, the sonnes of
my mother: as the Lord liueth, if you had
saved them alive, I would not have slaine
you, but now he sayes to *Febe* his first born,
73 and slay them. So shall God hereafter
say to the men of the world, What
were those men, and what did they,
whom ye so hated and abused: what?
were they some vile spirited men? how

did they carry themselves? Your consciences shall be forced then to answer, O Lord, we must confesse, they were those who kept themselves from the common pollutions of the world, they lived strictly in their wayes, they walked unblameable in their course, they were very forward in the dutie of their worship and service of God. The Lord shall then answer, What are these men they were my Saints, this was my holinesse, my image, my glory, these were not common ordinary men, these were my choice ones, men precious in my eyes, separated from the common sort of the world for my praise. If you had loved them, prized them, and honoured them as the choice of the earth, if you had followed their example, I had not slain you, but now you shall perish everlastingly.

CHAP. VII.

No dishonour to be singular. Seven notes
to discover this really men differing
from other men proceed not from
humorous singularity, but from the
wise and excellency of their spirits.

IF godly men be men of another spi-
rit, and this be their commendation,
why then should any account it to be
dishonour to be singular from the
world? Singularity is cast upon Gods
servants as their disgrace, but certainly
it is their glory, they are singular, and
their wayes are singular, it is true, and
they avouch it, they rejoyce in it, and
bless God for it, it is impossible but
that it should be so, for they are of ano-
ther spirit, a peculiar people, separated
from the world, let a part for God,
their separation is a wonderfull separa-
tion, Exod. 33. 16. So shall we be sepa-
rated, sayes Moses, I and my people,
from all the people that are upon the
face of the earth; the word is in the O-
riginall, We shall be wonderfully sepa-
rated,

rated; No marvel then, though their singularity be such, as the world, who knows not their principles, wonder at it. Their wayes are different from other men, I thinke true indeed, who can think otherwise? Their principles, their estates, their dignities, their hopes are raised higher then other mens. Would *Saul* have been offended, if his former acquaintance had complained: Oh, now *Saul* he minding other things, goes on in other wayes, lives after another fashion then we do, I, that is true indeed, for his condition is altered, his estate is raised higher then yours, he hath another spirit: To complain of Gods servants, that they are singular from others, is all one, as if you should complain of Pearles, that they are more glistering then darts and gravell. Their way, their lives are singular, Why? how would you have them live? would you have them live according to the common course of the world? they cannot, for they have not received the spirit of the world, but another spirit.

When the Spirit of God would set out the greatest misery of men when they

they are the children of wrath, without
 God in the world, without hope; it is,
 that they lived according to the common
 course of the world; *Ephes. 2. 12.* And
 those two are joyned together, living
 according to the common course of the
 world; and according to their spirit; their
 rules in the children of disobedience. So
 long as they were acted by their spirit,
 they did live so, but now where is another
 spirit, that they are acted by, and would
 you have them live so still as they did
 before? Certainly it cannot be. You
 cry out of dissimulation, and that justly.
 But what is dissimulation, if this be true
 where there is not a fitableness between
 the inward principle, the inward frame
 and disposition of the spirit, and the out-
 ward actions. Now if Gods people
 should not live singular lives, certainly
 their outward actions would not be as
 great as to their inward principles,
 frames, and dispositions of their spirits,
 for they are singular, differing from o-
 ther men. As there may be a dissem-
 bling, such a man to seem better than he
 is, so there may be a dissembling, to seem
 worse than he is. Is there not as
 much

much evil in a life differing from the spirit, as in a spirit differing from the life. If a man seems to be godly, and is not, it is an argument the man is vile, who will thus play the hypocrite; but it is a commendation to godlinesse, that men will account the very forming of it to be honourable; but if a man hath godlinesse in his heart, and yet his life be no other than other mens, this would argue that a man were ashamed of godlinesse it self: here godlinesse it self would suffer; as if it were such a dishonourable thing, as would bring shame to a man, if it did appear; as if though indeed it must be reserved in the heart, for necessity sake, yet it must be kept down, not suffered to appear in the life, for feare it be a disgrace to men. Is not here then as great an evil, in this way of dissimulation as in the other? Better all the men of the world had shame cast upon them, then that godlines should have the least stain. Surely then, where the spirits of men be other spirits, singular choice spirits, their lives ought, and must needs be other lives, singular from other men. Their conscience witnesseth to them, that
 their

their spirits are changed, that they are other from that they were; yes, and witnesses for them, that their lives are other lives, singular from other men; and in this witness their soules rejoyce.

But is there not a proud pharisaical singularity? may not pride, fullness, and fancy, carry men on in singular wayes, differing from other men, conceiting themselves to be wiser then others, loving to satisfie some odde humours of their own? If it were any choicenesse, or excellency of their spirits, it were another matter, we would not speak against them; but it is this proud, hypocritical, humorous singularity, we speak against.

To this I answer, If you indeed should do as they do, if you should live after a different manner from the common course of the world, having no other principles then those you have, it would certainly be singularity, pride, hypocrisie, &c humor in you, and thus your consciences would tell you, and that because you had not principles to carry you out in this way, you have not spi-

its suitable to it; and you judging of others, by that you see in your selves, this makes you to think, the different wayes of Gods servants, is onely from pride, and humorous singularity; yea, and they themselves know, that there was a time indeed, wherein if they should have done, as now they doe, it would have been no other in them, then that you now accuse them of; namely, when their spirits were, as other mens spirits are; but now they know, they have other principles, other qualifications of spirit then formerly they had. But surely, you doe not think indeed, that their different lives do come from proud, and humorous singularity; for if you did, why did your consciences so well approve of them, when you lie on your sick beds? when you apprehend your selves going before the great God, then you could wish it were with you as it is with them.

But what say you? if you thought it were not from this pride, and conceitedness you speak of, then you would think it were well; then you would joyne in justifying of them, if you were sure it were

were from a choice, excellent spirit in them.

Well then, let Gods servants rejoyce in this, that they know it is not from pride, that it is not from humour, that they run not into excesse or riot as others doe, but from the work of God upon their spirits, and this witness they have for themselves, this they have to encourage themselves in, that if the men of the world did but know their principles from whence they work, as they know them themselves, even they would justifie both them and their wayes. But further we must know there is a way of God that is real, that tends to life, whapever way it be, this is certain, it must be different from the common course of the world, and if this be not it, in which Gods people do walk, tell us what is that way, and wee will walk in it. The Scripture tells us, the way to life is narrow, and that few walk in it, and the other way is broad that tends to death, we cannot therefore but feare, when we see the mark of a way that leads to death. Christs flock is but a little flock. *Luke 12. 32. Feare not little*

unto the
world.

little flock: there are two dimi-
nutions in the originall, the word translated,
flock, signifies a little flock; but that
the exceeding littlenesse of it might ap-
pear, Christ addes another word; so the
words are, Fear not little flock. And *S.
John 1. Epist. 5. v. 19.* saith, the whole
world lies in wickednesse, but we know
that we are of God. What a singularity
was this in *St. John*? how doth he diffe-
rence a few odde contemptible people
from the whol world? We are of God,
and yet the whol world lies in wicked-
nesse, and the world surely is not
grown better since. But that you may
see, that the way of the godly is not
from singularity, or humour, take these
Evidences, and judge according as con-
science shall tell you is truth.

First, Where humour and conceited
singularity prevails with men, there is
no evennesse, no constancy in their
wayes, no proportion of one thing
with another in their course; they are
singular and numerous in some odde
foolish things, but in other things where
they have as much reason to be singular,
they do as others do; But in Gods peo-
ple

ple you shall see an evenness; constancy, and proportion in the course of their lives; that which makes them singular in one thing, makes them so in all other of the same nature; They are not as humorous people who have their fits, and take them out of their fits, they are other men, they are as different from themselves, as they are from other men; But where the Spirit of God guides, though there be no more difference from other men, yet there is lesse difference from themselves.

Secondly, Those who do things out of singularity, they care lesse for such things they doe out of that principle, when they come to be common, then they did before; But it is not so here in the wayes of godlinesse, the more common they grow, the better they are, the more doth Gods people rejoyce and blesse themselves in them, they are the more lovely, and amiable in their eyes.

Thirdly, Humorous singular men differ exceedingly one from another, one will be singular in one thing, and another in another; but Gods people go all the same way, they have the same

same course with such as they never
saw. Observe the spirits and wayes of
godly men in all places of the world,
though their education, their constitu-
tion, their employments, their former
principles be exceeding different, yet
now for the main, they are the same,
they favour and relish the same things,
they delight in the same way of holiness,
which evidently shows, they are led,
acted, by one and the same spirit,
though they may differ in some things
of lesser moment one from another, yet
they differ very little amongst them-
selves, in things wherein their differ-
ence from the world principally lyes,
in those things for which the world dis-
likes them and their wayes, there is a
generall agreement in the spirits of all
godly men in such things. As in fearing
of the least sinne, as a greater evill then
any outward misery, in loving the stric-
test rules of holiness, in labouring to
keep themselves pure, as much as they
can, from the fumes of the times, and
places where they live, &c. In these
and such like things, which are most
proper to godliness, and for which
they

there is the choise work of godlinesse,
there the Soules of Gods servants doe
most expiate themselves, there they are
most themselves, there is their most pro-
per element; wherefore surely it is not
a humour of singularity.

Fifthly, if it were humorous singula-
ritie, it would not bring them to much
sweet peace, and heavenly joy when
they are upon their sick beds, and death
beds, and when they have to deal with
God in a speciall manner; when they
are to appear before the great God, to
receive the sentence of their eternall
doome; when they are to enter upon e-
ternity, how many then blese God that
ever he put it into their hearts to go an-
other way, not according to the comon
course of the world? Though humour
and conceitedness may gleake and give
comfort for a while, yet it can never
bring such peace, and when joy is sick-
nesse, and death, and when the soule sees
it hath to deal with such an infinite,
holy God, such a dreadfull Majesty;
none apprehend the glory and majesty
of God; for as the godly doe; none un-
derstand what eternity means for as they

doe; the sight of these things would shake men out of an humour. It is not humour that can stand before God; and the eternall misery, or happinesse of the creature rightly apprehended; it is time now to lay aside humours, and and conceits; and yet then when these things are most clearly, most powerfully apprehended by Gods servants, even then they are more for the waies of God, in which they differed from the world, then ever they were before; it is now their greatest griefe, that they have no more differed from them then they have, and if they were to begin again, they would differ far more then ever they did.

Sixty, Surely it is not humorous conceited singularity; because most men who have enlightned consciences, when they are most serious in their best moods, are of this minde. If you will needs go by multitudes, we dare venture upon this, yea, we dare challenge upon this argument; onely with these two Cautions;

1. That the men you bring in, be men of enlightned consciences; for what have

have we to doe with others, who are blind and ignorant: though there were never so many thousands of them, they can adde nothing at all to the cause.

2 Let the judgements of men be taken when they are most serious, when they are best able to judge, doe not take them when they are in passion, when their lusts are up, but when their spirits are calmed, and in the best temper, when conscience hath the most liberty to speak indeed what it thinks, and of such men, in such times, we shall have the most on our side; and therefore surely it is not a humour of singularity, that acts them in the way of godlinesse.

Seventhly, It is not singularity, for we have the Prophets, Apostles, Martyrs, Saints of God before us, clouds of witnesses thousand thousands of them, and every one of them worth ten thousands of others, as *S. Chrysostome* hath an expression in one of his Sermons, to the people of *Antioch*, It is better to have one precious stone, then to have many half pennies; so one godly man is better then multitudes of others. And *S. Cyprian* hath the like expression in one

Nihil ad nos attinet quid iudicent statuti, quid benedicendi sententiam. Last. Divin. Instit. Ep. c. 1.

Chrys. hom. 26 ad pop. Antioch.

CHAP. VIII.

*Blesse God for making this difference be-
tween your spirits, and the vile spirits of
the men of the world.*

Seeing this other spirit is so excel-
lent and blessed, then doe you, to
whom God hath given other spirits,
learn to blesse God for them, the mer-
cies of God to men. spirits are the great-
test mercies (though your conditions be
meaner then others, in other respects,
yet if your spirits be raised to an higher
excellency then others, you have in-
finite cause to blesse the Lord, as Paul,
*Blessed be the Lord, which hath blessed us
with all spiritual blessings in heavenly
things, in Christ.* What though God
hath not abounded to you in outward
honours, estates, delights, yet if he hath
abounded to you in wisdom, holiness,
faith, humillity, &c. you have no cause
to complain: Where God gives his
Spirit, in the gifts and graces of it, there
he gives all good things, hence where-
as Saint Matthew sayes, Chap. 7. 11. Now

Ephes. 1. 3.

much more shall your Father in heaven give good things to them that ask him? Saint Luke 11. 13. bringing in Christ speaking upon the same occasion sayes, How much more shall your heavenly Father give the Holy Ghost to them that ask him? as if all one to give his Spirit, and to give all good things. Spirituall blessings make all outward Crosses light and easie, as Proverbs 12. 14. The spirit of a man will sustain his infirmities. Spirituall blessings have this excellency in them, they cause a man to feel no need of many outward things, which others know not how to want, and it is as good to be in such an estate, to have no need of a thing, as to enjoy it when we want it. And further, it is the excellency of spirituall blessings, to keep down the body, and to carry the spirit above the body. It was the excellency and glory of the Martyrs, that their spirits were so satisfied with mercies they had, that they so little regarded their bodies, when they suffered grievous torments, as if they had not been their own. Thus Zechariah reports of them. Spirituall blessings are such, as enable men to improve

all other blessings they enjoy, without these, the greatest of other blessings would prove to be the greatest curses to us, and yet further: These blessings upon our spirits, cost God infinitely more, then other blessings doe. Other blessings God can give at a low rate, but these cost the dearest heart-blood of his own sonne, and therefore above all let God have the praise of these. Our ward bodily mercies we are unworthy of, but when we consider of these, let us say as David, *Psalm 66, 16. Come and hearken all ye that feare God. I will tell you what he hath done to my soul*: There God hath magnified his mercies toward mee indeed. You may remember how base your spirits once were, how blind, foolish, drossie, sensuall, and if may be malicious. This *S. Paul* cald to minde, to stirre up himself and others, to praise God for that blessed change he had wrought in his, and in their spirits. *Tit. 3. 3. For we our selves also were in times past (saith he) unwise, disobedient, deceived, serving divers lusts, living in malice, craftinesse and envie, hateful, and hating one another: but when the bountifullnesse*

and

And for of God that we shall appear in, if
Basil your spirits have not been so vile
as some others; if they have been faire
and ingenuous, if you have been of
sweet natures, and tractable disposi-
tions; you have cause to bleſſe God in
ſome reſpects to much the more, for the
change he hath wrought in them, for his
mercy towards you; that you did not
reſt in thoſe naturall excellencies, and
miſtake them for ſaving graces, as many
doe with much danger to their ſoules:
and when you ſee the baſe corrupt ſpi-
rits of other men, as thoſe who have any
thing to doe in the world, ſhall meet
with exceeding vile corrupt ſpirits, not
onely in the worſt ſort of men, but in
thoſe who ſeem to be faire, in whom a
man would never have thought to have
met with ſuch baſe workings of ſpirit,
that would make a man wonder. On
Lord, what are the ſpirits of men: Then,
ſay, when you ſee this, bleſſe the Lord,
for your ſpirits, and all that is within
them, bleſſe his name, who hath put
ſuch difference between your ſpirits
and theirs; as you cannot but acknow-
ledge, except you ſhould be exceeding

ly injurious to the grace of God in you.

CHAP. IX.

Communion and converse with men of such excellent spirits is a most blessed thing.

IF the godly bee of such excellent spirits, then converse and communion with them is a most blessed thing, no greater heaven upon earth then this, for here you may see the beauty and lustre of Gods graces shining, the brightnesse of which darkens all the beauty and glory of the world to a spirituall eye. Seneca saw so much excellency, that Morality put upon a man, that he sayes that the very looks of a good man delight one: The very sight of such servants of God, who walk close with God, who are carefull to keep their spirits clear and shining, truly, it is very delightfull, it hath much quickening in it, the uprightness, holinesse, spirituall enlightnings, that their soules have, will guide them to aduise for God in life and good waies. The aduise of godly men,

*Ipse aspectus
boni viri de-
lectat.*

in

in things concerning God, is much to be prized. It was a good speech of *Shechaniah* to *Ezra*, *Chap. 10. 3.* Now therefore let us make a Covenant with our God, &c. according to the counsell of the Lord, and of those that feare the Commandement of our God. It was good to follow their counsell. The spirits of these are savory in their discourse, in their duties, in all their carriage, their example exceeding powerfull and profitable. The blessing of *Abigail* upon *David*, was, *The Lord binde up our soules in the bundle of life.* Enjoyment of communion with Gods people, is the binding up of our soules in the bundle of life, for every one of them hath life in him. Doctor *Taylor* the Martyr, rejoyced that ever he came into prison, because he came there to have acquaintance with that Angel of God *John Bradford*, as he calls him, If the society of one sweet heavenly spirited man, be enough to make a prison chearfull, what a blessing then is the enjoyment of communion with many?

All my delight (saith David) is in the Saints, in them that excell in the earth. It

is the blessing of the gospel, to come to the spirits of just men made perfect. *John 15. 21.* When we see amongst them, we may in the beholding the work of their spirits, come to see many failings in our own; that we saw not before; and so be humbled for them, and be put on to seek help. We may see the same graces shining in them, that we feel in our own hearts; and so be strengthened and encouraged in them, and stirred up to bless God for them; and the similitude between their spirits and ours, if ours be right, will cause such a closing and mingling; as from thence there will arise an unspeakable delight; and incomparable sweetness. No society under heaven hath that pleasantness and sweetness in it, as the society of the Saints; no mens spirits close so fully one with another; as theirs, no mens spirits bound so firmly by such indissoluble bonds together; as theirs, they know the excellency of one anothers spirits, so as they can freely open themselves; unboresome their hearts one to another; and venture their lives one upon another: and it is the

Gregory Nazianzen says of himself, and *Basil*, that one soul in a manner was in two bodies. In *Orat. Fun. Basilii*. The same is said of *Martin Felix* and *Ossian*.

excellency to consist, be it Eloquence, Wildome, or any Art, wherein he hath attained any eminency; yea, if he accounts his excellency to consist in his riches, in his honour, in his beauty, he loves to make them appear before others; as the Prophet in another case, *Esay 60. 1. Arise and shine, for the light is come, and the glory of the Lord is risen upon thee.* If God hath shined upon your spirits by his grace, let your lights shine before men, that the world may see, there are men of other spirits, who can doe such things as they cannot. Oh what beautifull, convincing conversations would men live, if they were only acted by this renewed spirit! As it was said of *Steven*, they could not resist the Spirit by which he spake; so it would be true here, men could not resist that Spirit by which you live. *What doe you more then other men?* sayes Christ to his Disciples, *Matt. 5. 47.* Men of other spirits must manifest in their lives, that they can doe more then other men. Let me in the name of the Lord plead with you for more honour and service for the Lord, then he hath from others.

M

First,

First, your birth is from him, you are born of God in another manner then others are, and therefore it must not be with you as it is with others. Men of high birth will not live as other men doe. Hence wee reade of a custome amongst the Heathen, they were wont to derive the pedegree of their valiant men from their gods; to this end, though the thing were not true, yet they beleeving themselves to bee a Divine offspring, they might upon confidence thereof, undertake higher attempts then others, with the more boldnesse: Much higher things should those endeavour after, who are indeed born of God.

2.

Secondly, God hath put forth another manner of power out upon your spirits, then upon other men; other men have but a generall common influence of Gods power let into their spirits: but he hath manifested the exceeding greatnesse of his power in you; as, *Eph. i. 19.* observe the gradation there; the Apostle speaking of the power of God, put forth upon those that doe beleeve, expresse it in a sixfold gradation.

I It

1. It is his power; onely the power of a God could doe it.

2. It is the greatnes of his power.

3. It is the exceeding greatnesse of his power.

4. It is the working of his power.

5. It is the working of his mighty power.

6. It is the same power by which he raised Christ from the dead, and set him at his right hand in the Heavens, far above all Principality, and Power, and might. Now God doth not use to put forth great power, but for great purposes; he uses not his extraordinary power, for ordinary things: when supernaturall power is put forth, it is, that it might raise to supernaturall operations.

3. Again, God doth put other abilities into you, that others have not: that grace with which he hath endued your spirits, is a spark of his own divine nature; as you have heard, it hath a divine power with it, and a divine activity in it; that is expected from you, that none can doe by an inferior power, as by the strength of parts, education,

*Vniuscuiusque
casus, tanto
majoris est
criminis,
quanto prius-
quam caderet
majoris erat
virtutis.
Bern. de in-
ter. domo.
c. 30.*

morall principles: if your lives be not beyond the highest of those who have none other principles then such to raise them, you dishonour God, and his grace, and your holy profession.

Fourthly, your Spirits have been made acquainted with more truths, God hath revealed to you the secrets of his Counsels, of his Kingdome; he hath shown you himselfe, his Glory, his Majesty, Sovereignty, Holinesse, he hath shown you the reality, beauty, excellency, equity of his blessed wayes: He hath made known to you the certainty, the infinite consequence of the things of eternitie, the vilenesse, pollution, poyson, danger of sin: he hath given you experiences of the things of heaven, the sweetnesse of his wayes, the distresse of conscience for sin.

Fifthly, he hath separated you for himselfe, he hath taken you into a neare communion unto himselfe; though God is to be feared by all, yet more especially in a higher degree, he is to be feared in the assembly of his Saints, and to be had in reverence of them

them that are about him, *Psal. 89. 7.*

Sixthly, God hath put other dignities upon you, that hee hath not put upon other men; hee hath made you Citizens of the new *Jerusalem*, favourites of heaven, heires, co. heires with the Lord *Iesus Christ*. God hath raised you above the condition of men; and therefore you must not walke as men. The Apostle, *1 Cor. 3. 3.* blamed the *Corinthians* that they did walke as men, *Hee hath redeemed you from the earth, Revel. 4. 3.* Therefore you must not walk as the men of the earth: God hath not dealt thus with other people, they know not what these things mean. Therefore well may the Lord expect from you other manner of service and honour, then he hath from other men.

Seventhly, more depends upon you then upon others; the weight of many services depends all upon you, which are no wayes expected to be performed by others; What shall become of Gods Name, his Glory, the fulfilling his will in the world, if men whose spirits are fitted for this service, should

not live in a higher way of holinesse, and doe more for him then others? God expects great things from you, *Esa* 63. 8. *I said, surely they will not lie:* When others are base, unfaithfull and vile in their wayes, yet God rejoyceth in this, that he hath a generation in the world, a choyce company of other spirits, pretious and excellent spirits, and he shall have other dealings from them.

Eighthly, your finnes goe nearer to the heart of God then others: Other men may pryoake God to anger, but you grieve his holy Spirit. God took it very ill at *Solomons* hand, that he dealt ill with him after he had appeared twice to him, *1 Kings* 11. 9. How often hath God appeared to your soules? What gracious visitations have your spirits had from him? It is a shamefull thing indeed for you to fall as other men doe: It was an aggravation of the fall of *Saul*, *2 Sam.* 1. 21. that the shield of the mighty was cast down, the shield of *Saul*, as though he had not been annointed with oyle, for you to fall, as though you had not been annointed

noynted, as others which have no such
oyntment poured upon them, this is a
great and foreevill.

Ninthly, the eyes of many are up-
on you: the Name of God, the cause of
God is engaged in you.

Tenthly, you are appointed by God
to be the Judges of other men, *1 Cor. 6.*
2. Doe you not know that the Saints shall
judge the world? yea, verse 3. *Know*
you not that we shall judge the Angels?
God will bring your lives and wayes
before all the world to judge the world
by, and therefore they had need to bee
very exact, and to have something in
them more then ordinary. It is a shame-
full way of reasoning, for any man to
reason for sin by examples; as if like a
Thiefe, he would faine scape in the
crowd: but much more shamefull is it,
that any godly man should be found to
argue for sin this way, for this is an ag-
gravation of sin not a lessening of it, as
if I should say, God hath dishonour by
such and such, and therefore why may
he not have some more by mee? Sinne
is a striking at God, and every finner
strikes at him, and thou comest run-

2^d ou TEX-
vdr.

ning for thy stroke too. What? Wilt thou also have thy blow at him? And, what thou, for whom the Lord hath done such great things? As *Caesar* said to *Brutus*, when in the Senat-house the Senators had wounded him with many sore wounds, and *Brutus* he comes also for his stroke; Whereupon *Caesar* looks on him, and sayes to him, What? and thou my sonne *Brutus* too? Conceive as if thou sawest the Lord looking on thee, and saying thus to thee, when thou venturdest upon any sinfull way upon the example of others.

But in what particulars should wee manifest this choycenesse of our spirits in wayes differing from others?

Ans. In these especially:

1. In selfe deniall: shew that you can deny your opinions, your desires, your wills, though you have a strong mind to a thing, though you have fit opportunities to enjoy your desires, yet if you see God may have more honour by other way, you can freely and readily without disturbance, without vexing yeeld, and doe not deceive your selves

selves in this, be easily convinced in par-
 ticulars, which are for God against your
 selves; the excellency of a mans spirit is
 much seen in this. Many conceit an ex-
 cellency of spirit to be in self-wildnesse,
 in being passionate, froward and boy-
 sterous; Certainly this comes from
 weaknesse of spirit, no excellency is re-
 quired for this, every foole can be thus.
 But that is excellency to be able to o-
 vercome, to rule ones spirit, to have
 command of ones spirit, to subdue and
 bring in order passions, and violent stir-
 rings of spirits; this is precious and ho-
 norable in the eyes of God and man;
 this is a well-tempered spirit indeed,
 that can be strong, zealous, full of cou-
 rage, unyieldable in the cause of God
 and the Church; but meek, quiet, yel-
 dable, selfe-deniable in its owne cause:
 those who usually are the most boy-
 sterous and passionate for themselves; and
 the most poorest spirited men, and the
 most basely yielding, when it comes to
 the cause of God.

2. She is the excellency of your spirit enabling you to do that which others cannot do, by loving your enemies.

mies, praying for them, doing them all the good you can; this is the special thing our Saviour commands to his Disciples in that 5. *Math.* when hee would have them doe more then others doe.

3. Fear the least sin, more then the greatest suffering; Morality raises the spirit highest next to Grace, and yet a meer morall man, accounts it foolishnesse, to be so nice as not to yeeld in little things, for the avoiding of great sufferings; but a gracious spirit thinks the least truth of God worthy to be witnessed to, by the losse of his dearest comforts, and suffering the greatest evils; yea, he accounts suffering for small things the most honourable sufferings of all, as testifying the greatest love; as *David's* Worthies shewed their dearest love to him, in venturing their lives to get him a little water.

4. Prize opportunities of service more then all outward contentments in the world; a gracious heart thinks it honour enough, that God imployes it; he is not onely willing to go on in his work, though outward contentments

It was a
brave spirit
of *Zwinglius*
expressing it
self thus, in
his 3. Epist.
Quas non o-
poriet mories
praeligere,
quod non sup-
placium potius
ferre, imo in-
quam profun-
dum inferni
abyssum non
imitare, quam
contra consci-
entiam acci-
flari?

ments come not in, but increase of service for God, he esteems so great a good, as he accounts the want of outward things made up in it; Though I get not so much by that I doe as others, yet I blesse God, I can goe on in my work as chearfully as others, for contentment is made up of me in this, that God will imploy me in his service more then others.

5 Make conscience of time; this few doe; few regard the fillings up of their time, their spirits having no excellency in them, they cannot make use of their time in any worthy imployments for God, to themselves or others; but a man of an excellent spirit knows how to employ himself in things that are excellent, and therefore prizes the time he hath to work in, and is conscientious in the spending of it.

6 Make conscience of thoughts, and secret workings of heart, of secret sinnes to avoid them, and secret duties to perform them; a man that hath a precious spirit, doth not like to have it runne wast in extravagant thoughts, and affections; the thoughts of his minde are precious, the affections of his

heart are precious, as his spirit is precious. We let water run waste, because we put no price upon it; we think it little worth, and therefore we let it run to no use; but if it were some precious liquor, some precious oyle, compounded of deare ingredients, we would not do so, but would be careful to save every drop; this is a precious spirited man indeed, who knows how to lay out his thoughts, and his affections at the best advantage, and will not lavish them out to no purpose.

7 Make conscience of the manner of performing holy duties, as well as of the doing of them, and look after them, what becomes of them when they are done; this is not according to the common spirits of the world, who think to put off God with flat, poore, and dead services; A gracious spirit hath much of the excellency of his spirit acting in holy duties, and therefore he doth much mind them, and looks much after them; but others have little of their spirits acting in them, and therefore they are little regarded, little looked after by them.

8 Rejoyce in the good of others, though

though it eclipses thy light, though it makes thy parts, thy abilities, thy excellencies dimmer in the eyes of others; were it not for the eminency of some above thee, thy parts perhaps would shine bright, and be of high esteem; yet to rejoyce in this from the heart, from the soule to blesse God, for his gifts and graces in others, that his Name may be glorified more by others, then I can glorifie it my self, to be able truly to say, Though I can doe little, yet blessed be God, there are some who can doe more for God then I, and in this I doe, and will rejoyce; this is indeed to be able to doe much more then others, this shews a great eminency of spirit: All the parts, gifts, abilities, that any man in the world hath, where this is not, come far short of this excellency; to be able to doe this, is more then to be able to excell others in any excellency whatsoever, if this bee wanting: If God hath given thee this, he hath given thee that which is a thousand times more worth then strong parts and abilities, in which thou mightst have been farre more eminent, then

then thou now art, or then others are.
9 If thou wilt shew the excellency
of this spirit in some choyce thing,
then labour to keep the heart low in
prosperitie, and an heavenly cheereful-
nesse in adversitie; not onely conten-
ted, but joyfull, in a quiet, sweet, delight-
full frame. In the greatest difficulties
and straits, when you are put upon hard
things, go on in your way with what
strength you can, without vexing, di-
stracting thoughts, let your spirits be
stayed on God quietly, and meekly
committing your selves and cause to
him, as the people of God in *Esay* the
26. 8. They profess their willingnes
in all quietnesse to wait upon God, in
the wayes of his judgements, and they
give the reason, because *the desire of their
soule is to his Name, and to the remembrance
of him.* If in the times of our troubles,
the desires of our soules were to Gods
name, and to the remembrance of him,
and not unto our own names, and to the
remembrance of our selves, we should
not have such sinking, discouraged,
disquiet, vexing spirits as we have. The
spirits of most men, if any difficult
thing

thing befall them, they are presently in a hurry, so disquiet and tumultuous, that all the peace and sweetnes of them is lost, and they hinder themselves exceedingly, both in the businessse they are about, adding much to the difficulty of it, and in all other businessses that concern them. This notes much distemper of spirit, like distempered flesh of a mans body, if it be but toucht with the finger, or the least ayre come to it, it presently festers and ranckles.

10 Bee more carefull to know the fountain from whence all your mercies come, and to have a sanctified use of them when you enjoy them, then to have the possession of them, or delight in them: An ordinary spirit looks at nothing, but onely to have the thing it desires, is not sollicitous about the fountain from whence they spring, nor carefull to attain any sanctified end, to which they tend, looks not at them as from God, neither uses them for God, but where all these are, here is the work of a choice precious spirit indeed, the peculiar work of it; this is to doe more then others, and thus Gods servants must

must doe, or else they can never live
 convincing lives. While Pharaoh and
 his Magicians saw, that Moses did no
 more then they could doe, they were
 not convinced; but when Moses did
 that which they could not doe, then
 they acknowledged the finger of God:
 So it is here, while wicked men see those
 that are religious, doe onely such things
 as they could doe if they would, as go-
 ing to Sermons, speaking of good
 things, they are never convinced by
 them; but when they see them do
 something, which their consciences tell
 them they cannot doe, then they are
 forced to acknowledge, that there is a
 real excellency in godlinesse which
 they have not, as Christ said once, *If I
 had not done those things that no man did,
 they had not had sinne, Ioh. 15. 24.* It ag-
 gravated the sinne of the Jews, that they
 did not beleeve in Christ, notwithstan-
 ding he did those works amongst them
 that no man ever did. So, if godly men
 did manifest the choicenesse of their
 spirits amongst the men of the world,
 in doing such as none other can doe,
 this if it did not convert them, and bring
 them

them in love with Gods ways, it would certainly much aggravate their sin, and increase their condemnation. It is therefore a most shamefull thing, that those who make a great shew and profession of godlinesse, should in their lives be no more then equall unto, yea be lower then others, who are meerly Morall; lower then a *Socrates*, then a *Fabius*, then others of the Heathen. How many civill morall men go beyond them who would be taken for godly? they are more meek, and patient, more courteous, more faithfull and trusty, more liberall and helpfull, more ingenuous and candid. Many servants who would seem godly, are not so obedient, so diligent, so humble, and submissive, so con'cionable in their work, as others, whom they judge meerly carnall. So, many wives, not behaving themselves with that quietnesse, respectivenesse, love and obedience to their husbands, as others, whom they themselves judge to be onely civill. In like manner, many husbands, and masters of families, who professe godlines, yet in their houses are more forward,

*Non pra-
stet fides,
quod praesti-
t infidelitas*

ward, more dogged, more churlish,
cruel and bitter to wife and servants,
then others, whom they esteem onely
carnall: So, many children more stout
to their parents, and parents more neg-
ligent in the care they ought to have of
their children, then others.

What a shame is it, sayes *S. Hierome*,
that saith should not be able to do that,
that infidelity hath done? What? not
better fruit in the garden, in the vine-
yard of the Lord, then in the wilder-
nesse? What? not better fruit grow
upon the tree of life, then upon the root
of nature? Where lies the power of
godlinesse? If it carries not men be-
yond these, what is it to live godly in
Christ? in the virtue, in the power, and
life of Christ, if it doth not enable to go
beyond others? There needs no such
virtue, power, life of Christ Iesus, to
enable one to doe that which others can
doe. What? is godlinesse but a notion,
but a conceit, that it will not carry men
beyond the light of nature?

CHAP.

CHAP. XII.

An Exhortation to labour to get this excellent spirit.

IT is an use of Exhortation, let us labour to get this other spirit; Every one desires to be eminent, to be above others in estate, in esteem, in naturall excellencies; if we would faine be eminent, let us labour to be eminent in Spirituall blessings, in getting our souls endued with higher spirituall excellencies then others have. It is commendable to strive to be as eminent here as we can, especially you whom God hath raised higher then your brethren in other things; in the Nobility of your births, the eminency of your places, the greatnes of your estates: Doe you labour to be high above others in the excellencies of your spirits; that as your birth is other, your places other, your estate other then common mens, so your spirits may be other spirits? What an excellent thing is it, to have a spirit suitable to ones condition? A great mind

*Magnus ani-
ma magnam
fortunam de-
cet.*

mark

becomes a great fortune, sayes *Seneca*. He means greatnesse of minde in the exercise of vertue, which onely gives a true greatnesse to the minde. I know this is a powerfull argument with you, to make grace lovely and desireable in your eyes, to tell you that it will raise your spirits, that it will put beauty and glory upon them, that it will ad greatnes and excellency to them. The world is much for brave spirits we desire yours may bee so: onely mistake not the true Noblenes, the true excellency of spirit; certainly it is in that which may bring you nearest to God, the highest excellency: You can no way be so honourable, as by the raising of your spirits by grace: Wisdome with an inheritance is good, wisdome with birth and eminency of place is a great blessing indeed, to be rich in goods, and rich in goodnesse, is a happy connexion. You would account it a great disgrace not to have education somewhat sutable to your birth and quality, what can be said more dishonourable of a man then this, He hath left him indeed a great estate, and is of a great house, but he hath no breeding? What? is a competent measure

measure of knowledge in tongues, and arts, and other things suitable to your births and estates, accounted a beauty and ornament to them, and is not grace and godlinesse much more? Doe these adde an excellency to your quality, and put an honour upon your dignities, and will not godlinesse much more? Shall Sea and Land be travelled over with much hazard, soule hazard, and bodily hazard, with great expence of estate, to get knowledge of fashions, and a Gentile behaviour, because you thinke they will be Ornamentes to your great estates you were are born to, and shall no labour be undertaken to get godlinesse, to get your spirits raised by grace, as an ornament to the greatnesse of your birth, and eminency of your estate? How is this, to sleight the very glory of God himself, and to contemn the highest dignity men or angels are capable of? Are any places so fit for wisdom, as the high places of the City? Prov. 9. 1, 3. *Wisdom hath builded her house, she hath benen out her seven Pillars, she cryeth upon the highest places of the City.* How honourable doth godlines

make

*Drutla non
faciunt in-
signes, nisi
quos possunt
bonis operi-
bus facere
clariores.
Lactant lib.
5. cap. 16.*

truth of grace, as any, to be as earnest with God for an heart to improve an estate, or a place of dignity for God, as to rejoyce that you have such an estate for your selves, or that you are in such an eminent place, whereby you may get honour to your selves. Where God gives not a more excellent spirit then others, as well as an higher condition then others, an eminent estate is made but as fewell for a nourisher and maintainer of all manner of evil, to afford opportunities for acting of sin, and is not this the excellency that many account to be in their estates, in that it is higher then others, in that they can have their wils, and satisfie their lusts more then others?

Secondly, you had need of other spirits, for the improving of the large opportunities of service for God and his Church, that you have more then others, these are as great blessings, as your estates, or any dignities you have above others. God betrusts you with much, in giving you such large opportunities of service, for the honour of his great Name. If your birth bee high, your estates high, and your spirits in-
duced

*Divites sunt,
non qui divi-
tias habent,
sed qui utun-
tur illis ad o-
pera justitie.
Lactant. lib.
5. cap. 16.*

dued with excellency from on high,
 how fit then are you to be used by God
 in high and honorable services? Hence
 the conversion of a great man is of ex-
 ceeding great consequence; whereupon
 Saint Paul was so loath to lose the Con-
 version of the Deputy *Sergius Paulus*,
 who began to listen to his preaching;
 of whom we reade *Acts 13. verse 7.* and
 so on: Therefore when *Elmas* with-
 stood him in this work, seeking to turn
 away the Deputy from the Faith, the
 spirit of Saint Paul rose against him with
 much indignation; and being filled with
 the Holy Ghost, he set his eyes on him,
 and said, *O full of all subtilty and all mis-
 chiefe, thou child of the Devil. thou ene-
 my of righteousness, wilt thou not cease to
 pervert the right ways of the Lord? And
 now behold the hand of the Lord is upon thee;
 and thou shalt be blinde.* As if Saint Paul
 should have said, What? will you hin-
 der me in such a great work as this,
 wherein God may have so much honor
 in the conversion of this Noble man,
 this man of publike and eminent place?
 this indeed is to be full of all mischief;
 to be an enemy of all righteou-
 nesse. Thus you see how his spirit was
 stirred

stirred when he was put in feare of being
hindred in such a notable prize as this:
As a man when likely to have a great
draught, there comes in one and disturbs
him, and is like to hinder him of it.
Surely Saint *Paul* saw that it was a won-
derfull great blessing to the Church, to
have great men to be brought in, to the
obedience of the faith, and to be added
to it.

And further it is observed, that God
going along with Saint *Paul*, and ani-
mating the work of the conversion of this
great man, that upon this Saint *Paul* had
his name *Paul* given him, being changed
from *Saul*, and called *Paulus*, from that
notable work of the conversion of this
Paulus Sergius: As many great Cap-
tains amongst the Heathen were wont
to have their names changed upon their
successe in some noble enterprize and
great victories, as *Scipio Africanus*, he
was called *Africanus* from his conquest
of *Africa*.

3. You who are in high and eminent
dignities, you are the earnest prayers of
Gods servants in all places, that God
would raise you up with truly noble,
excellent, and gracious spirits, that you
may

may be instruments of his glory: How blessed you, if God fulfils the prayers of his servants upon you! What great pity is it, that such blessed opportunities of service, of honouring God, themselves, and families, as you have, should be lost for want of spirits? Were it not more honourable to you, and your houses, to be employed as publique blessings to Church and Commonwealth, to have thousands of soules blest by you, and blest God for you, then for you to goe finer then others, to have your tables better furnished then others, to sport and game more then others, to spend more then others?

4 Again, you had need of other spirits, for your example is looked at more then others, either in good or evil: as Christ said of himself in another case, *If I be lifted up, I will draw all men after me*: so I may say, If godlinesse be lifted up in the examples of great ones, it will draw all men after it. Whatever evil is seen in you, is not only followed by others, but used as a plea to maintain and encourage that which is evil in many

*Tutum est
peccare auto-
ribus istis.*

many others. As for the fifth, it was
wonderful, that in the the Eclipse of
the Sun is a fore token of great commu-
tion, to the earth and overthrow of
great men; bring with them great per-
turbations to the places where they
live.

The sixth is worse then others, for
it doth more hurt, and therefore their
punishment will be greater then others,
as their actions are exemplary, so will
their punishments. Hence the place,
Nah. 3. 10. O my people, remember from
this day hence Gilgal, for therein the Lord
brought the Jews out of the land of Egypt.
The destruction of great ones is to
be forever remembered.

6 And yet further, you have need of
other spirits, because you have tem-
ptations greater and stronger then o-
thers; therefore if you have not the
more excellent spirits, you are in greater
danger then others. The highest state
of great outward dignity, is a very dan-
gerous estate, if God gives not an extra-
ordinary spirit. There is a notable sto-
ry of *Pius Quintus*, that Pope, who ex-
communicated *Queen Elizabeth*; my
Au-

Comelius
Lapide in
his Com-
ment upon
Nah. 3. 10.
Comment
Koblerus
Hieronimus
de de
Nah. 3. 10.
Nah. 3. 10.
Nah. 3. 10.
Nah. 3. 10.
Nah. 3. 10.
Nah. 3. 10.
Nah. 3. 10.

Cornelius a
Lapide in
his Com-
ment upon
Num. 11. 12
Cum essem
Religiosus,
sperabam be-
ne de salute
anime meae;
Cardinalis
factus, exti-
mavi; Ponti-
fex creatus,
pena despero.

Author of the Story is a Jesuite, Cor-
nelius a Lapide, one highly esteemed
amongst the Papists, and therefore the
truth of it is to be the lesse suspected;
the Story is this: He sayes, that this
Pope Pius Quintus was wont to say of
himself, that When I was first in religion
Obedient (that is, without any further Ec-
clesiastical dignity) I had a very good
hope of the salvation of my soule, but being
made a Cardinal, I began to be much afraid,
but now being Pope, I doe even despaire. So
sayes Cornelius, did Clement the eight,
that followed after him, think of him-
self. Thus by this example we see what
a dangerous thing it is, to be raised in
outward honour, and yet still the spirit
to continue base and vile.

7 Above all, you who are honour-
able and great in the world, you had
need labour to be gracious, because sin
is more unsutable to your condition,
then to others. It was the complaint of
the Church, Lam. 4. 5. that those who
who were brought up in Scarlet, did
embrace the dung: How unsutable
was this, to have the highest places, and
the lowest spirits? Bernard writing to
a noble

a noble Virgin, who was godly, he says, that others were clothed with purple & silk, but their consciences were poor and beggerly, they glistered with their Jewels, but more base in their manners, but you sayes he) without, are me only clad, but within shine exceeding beautifull, not so humane, but so Divine eyes. How unsutable was the one, but how comely and sutable the other. It is reported of *Scipio Africanus*, that when he took new Carthage, he took a young Gentlewoman prisoner who was so faire that she ravished all mens eyes, this *Scipio* then said, If I were but a common souldier, I would enjoy this Damsel, but being Commander of an Army, I will not meddle with her: and so preserving her entire, restored her to her friends. Thus hee, though a Hearthen, thought wickednes too mean for, and unsutable to Greatnesse. Sin is uncomely any where, much more uncomely amongst Great ones, and grace is comely where ever it is, much more to the Great ones of the earth. As *Enas Sylvius* was wont to say concerning learning, I may say the same concerning godlinesse,

Po-

*Sedes prima
vindicata.*

*Bern. Indu-
untur purpu-
ra & Byssos,
& subinde
conscientia
pauca jacet,
fulgens mo-
nitione, mori-
bus sordens; &
contra tu feris
pauca, intus
speciosa re-
splendet di-
vinitus aspecti-
bus, non hu-
manis. Bern.
ep. 113. ad
Sophiam vir-
ginem no-
bilem.
Plutarch.*

Popular men should esteem learning as silver, Noble men should account it like Gold, and Princes should prize it like Pearls. Thus if godliness be to silver to ordinary men, it is to be accounted as gold and Pearls to you. The scriptures compares beauty in a woman without wisdom, to a Pearl in a Swines snout; *Prov. 11. 13.* as a thing unsavourable. Thus are all outward excellencies where there is not grace.

8 And would it not be a grievous thing to you, to see poore, inferiour, mean men and women to be lifted up to glory, and your selves cast out, an eternall curse? have not many of them most excellent precious spirits? do they not do God far more service then you? do they not bring more honour to his Name, then ever you did? Think then with your selves, Why should God put those who are of such choice precious spirits, into such a low condition, and raise mee to such an high? Is it not because he intends to give me my portion in this life, but reserves better mercies for them afterwards? It would bee very grievous indeed if it should prove so.

9 The hopes we have of the continuance of our peace in the happy enjoyment of those precious liberties of the Gospel, that in so great mercy have been continued unto us, depends much upon the worke of Gods grace upon your souls: If God takes off your spirits from common vanities, the pleasures of the flesh, from the poore low things of the world, from your own private ends, and causes the feare of his great Name to fall upon them, and raiseth them to the love of, and delight in the great things of godlinesse, to be given up wholly to him, to lift up his great Name; we shall then look upon you as the joyfull hopes of our Souls, that God still doth and will delight in the blessing, peace, and prosperity of his people: But if we see darknesse upon your spirits, then a dismall night of darknesse is upon us. As when wee see it wax dark in the valleys, we say, it is towards night; if it begins to be dark upon the hills, it is nigh night, but if it be dark in the Skie, it is night indeed: So where we see the works of darknes amongst the people, it is a signe that a night

night is coming, but where we see them in those of a higher rank, in the Gentry, it makes us fear that the night is nearer; but if in the Nobility and the great men, then it is a dismal night indeed.

Wherefore be you exhorted in the Name of the Lord, to labour much that you may have more gracious and holy spirits than others, together with your dignities, whereby you are lifted up above others. We envy not your honors, we desire that they may be raised higher by grace. Grace may well stand with the enjoyment of all your dignities, yea, grace is the only thing that blesteth them, and advanceth them.

And you whose spirits God hath raised above others, in the excellencies of your parts, and many excellent endowment of learning you have, who are men of larger understandings, of higher apprehensions than others, and can look upon ordinary men as low and mean in respect of difference between your parts and theirs: Doe you labour yet to raise your spirits higher by grace and godliness, that as you differ from them

them in naturall excellencies, so you may differ from them much more in spiritual and divine? How eminent would you be in grace, if those parts and abilities of learning you have, were sanctified for God? What blessed instruments might you be of glory to God, of comfort and encouragement to his people? but otherwise your parts and gifts are poisoned, a small wicked heart will poison all. It may be said of many, as it was of Pope *Agassius* the second, he was a man of great learning, and great eloquence, with a mixture of great hypocrisy. If it may be thus said of any, He is a man indeed of excellent parts, very learned, of strong abilities, but he hath a corrupt spirit; he is a man of a corrupt mind; surely these parts are all poisoned; no marvel then, though such men swell so much by reason of them. Parts unsanctified doe exceedingly enlarge mens spirits, so be so much the more capable of spiritual wickednes, more then others of meaner and lower parts can be; your parts will aggravate all your sins; and increase your damnation. It is a lamentable

table thing that such excellent parts
and abilities as many have, which
might be of so great use, for God and
his Church, yet that they should vanish
into froth.

It was the great complaint of one
Robertus Gallus, a famous man, an opposer
of the corruptions of those times in
which he lived, which was in the 15th
Century. He compared the Schoole
Doctors to one having bread and good
wine hanging on both his sides, yet now
withstanding, he was gnawing hunger-
ly on a flint stone. Thus they, leaving
the wholesome food in the Scriptures,
busied themselves with subtil questions,
wherein there was no edification
or comfort to the soule, thus their ex-
cellent parts did all vanish into nothing.
Now it is, bee so grievous a thing
for parts and learning to be employ'd a-
bout mean and unworthy things, how
much more grievous is it, when they
are employ'd against God. Oh what
great cause have we then to pray for
the men whose spirits are raised by
naturall parts? and how great cause
have they themselves to seek God, and

to use all means, that their spirits might be likewise raised by grace, that that great blessings of parts and learning might be blessed to them, by Gods bestowing upon them this other spirit. Consider what an opprobrious thing it is to you, that God should have more respect, honour, service, from men of lower, farre meaner, weaker abilities, than their hearts should close more with the wayes of godlinesse, That their hearts should be more enlarged towards God then yours. That they should enjoy more heavenly, spirituall communion with God then you yea, such communion with God, as you are altogether unacquainted withall. And that at length their soules should be saved, and for ever blessed, when yours shall be cast out as filth, and an everlasting abhorring from the presence of the Lord. What a grievous thing will it be to you, when it shall appear, that your parts shall serve for no other end then to enlarge your soules to be more capable of the wrath of God, then other men: for be you assured, that none are so filled with Gods wrath, knowing men.

Quam innum-
merabiles
existant ego
semper existi-
terint, qui
sunt aut fue-
rint sine illa
doctrina domi-
ni ex Philoso-
pho autem
seruato fuerit
qui aliquid in
vita laude
dignum fecerit
c. 1. 2. 3. 4. 5.
cap. 1.
Nuntant plu-
rimi, et max-
ime qui lire-
varum ali-
quid attrige-
runt.

Surgunt indocti, & sapientes carum, & nos cum doctrinis nostris deridimur in gehennam.

Sinit sapientes huius seculi alta sapientes & terram linguas sapientes descendere in Infernum. Bern. de vita solitaria ad fratres de Monte Dei.

It was the grievous complaint of S. Augustine in his time, *The unlearned, sayes he, rise up, and take heaven by force, and we with all our learning, are thrust down into hell.* It is a speech well known to Scholars; of how great use might it be, if God did settle it upon their hearts? And S. Bernard hath a speech somewhat to the like purpose; *Let the wise of the world, sayes he, who minde high things, and yet feeding upon the earth, let them with their wisdom goe down into hell.* And Luther hath a notable story, which may be very usefull for this purpose. It is in his writings upon the fourth Commandement, which he makes the third; It is to shew, how the holinesse of the spirits of mean and unlearned men, shall confound great understanding learned men, where there is not the like godlinesse.

In the time of the Council of Constance, he tels us, There were two Cardinals ryding to the Councell, and in their journey they saw a shepheard in the field weeping; one of them plying him, sayes, that he could not passe by, but he must needs go to yonder man and

and comfort him, and coming neare to him, he asked him why he wept: he was loath to tell him at first, but being urged, he told him, saying, I looking upon this Toad, considered that I had never praised God as I ought, for making me such an excellent creature as a man, comely and reasonable, I have not blessed him, that he made not mee such a deformed Toad as this. When the Cardinall heard this, he was struck with it, considering that he had received greater mercies then this poor man, and he was so struck, as he fell down presently dead from his Mule, his servants lifting him up, and bringing him to the City, he came to life again, and then cried out; Oh Saint *Austine*, how truly didst thou say, *The unlearned rise, and they take heaven, and we with all our learning, mellow in flesh and blood!*

You therefore whom God hath honoured with excellent parts, that you may not bee thus confounded another day, before the Lord and his blessed Angels, and aints, be you restlesse in your spirits, till you finde God hath added a further beauty to them, even the

Beauty of holiness, the sanctifying graces of his Holy Spirit, that may make you lovely in his eyes, truly honourable before him, and for ever blessed of him. Take heed you rest not either in gifts of learning, or in gifts of morality; the gifts of morality are yet a further ornament to mens spirits, but yet they come short of those divine excellencies of spirit, that will make it blessed for ever.

We read of many, who were very eminent in mo all excellencies, and yet altogether strangers from the life of grace. As for example, *Iosephus* lib. 15. c. 8. reports of *Herod* the King, that which would make one think, he was raised to very high morall excellencies: once making a speech to his Army, amongst other passages he hath this; Perhaps some men will say, that right and equity is on our side, but that the greater number of men and means are with the other; but this their speech is unworthy of my followers: for with those with whom Justice is, with those also God is; and where God is, there neither wants multitude, nor fortitude.

And

And Chap. 13. he reports of him, that
in the time of a famine, he caused all
his vessels of gold and silver to be mel-
ted, to buy corn withall for the reliefe
of the poor. That *Herod* likewise which
Saint Luke speaks of in the 13. *Acts*, say-
ing who was smote by the Angel, and eat
ten of worms, yet even this man had
many excellent morall gifts: *Josephus*
reports of him, that he was a man of a
most milde disposition, ready to help
those which were in aduersity, free from
outward grosse defilements, and that
there was no day past him, in which
he did not offer Sacrifice, and for a tes-
timony of his milde and gentle temper,
he tels a notable story of him, that when
one *Simon* a Lawyer, in his absence, had
scandalized him with many grievous
accusations before the people, As that
he was a prophane man, and that upon
just cause he was forbidden to enter the
Temple: When *Herod* was certified of
these things, and came to the Theatre;
he commanded that this *Simon* should
be brought to him, and would have him
sit down next to him, and in peaceable
and kinde manner he spake thus to him,

Josephus l. 17.
cap. 7.

It is worth
marked with
a star

*Amor et di-
licia humani
generis.*

Tell me, I pray thee, what thing thou seest fault
worthy, or contrary to the Law in me. This
Simon not having any thing to answer,
besought him to pardon him; the King
gave friends with him, and dismissed
him, bestowing gifts on him. What a
shame is this example to many Christi-
ans? and yet we would all be loath to
be in this mans condition. It is repor-
ted likewise of Titus, whom God made
a grievous scourge to the Jews, yet he
was so meeke, so liberall, so mercifull,
of so milde and sweet a nature, that he
was usually called, The love and de-
lights of mankind: If he had done no
good in any day, he would use to say,
I have lost this day. Suetonius tells of him,
that he was wont to use this speech,
*That none should go away sad from speaking
with a Prince.* Excellent things are like-
wise reported of Trajan, he was accoun-
ted a pattern of upright dealing, in as
much as when a new Emperour was af-
terwards elected, the people were wont
to wish him, The good successe of Au-
gustus, and the uprightness of Trajans:
and yet the persecution of Christians
under him was very grievous. It is like-
wise

wife said of *Antoni^{us} Philosoph^{us}*, that he was of such a sweet temper, that he was never much putt up in prosperity, nor cast down in adversity.

Thus wee see, men may have excellent gifts of morality, and yet all these but as the flowers that grow on brambles, far different from those graces of this other spirit that we speak of, which onely grows upon the Tree of Life: As many a faire flower may grow out of a stinking root, so many sweet dispositions, and faire actions may bee, where there is onely the corrupt root of nature. It is true, learning and morality are lovely, they are pearls highly to be esteemed, they are great blessings of God, but there is a pearl of price that is beyond them all, which the true wise Merchant will labour to get, and will be content to sell all to obtain, as *Math. 13. 45, 46* And this pearl of price is that, by which this other spirit comes to bee so excellent above all that learning and morality, or any common gifts can make it. It is said in that place of Saint *Matthew*, That the wise Merchant sought other goodly Pearls: common gifts

gifts are to bee sought after, as things that have much excellency in their kinde, but it was that one parle of great price that he sold all for: It is that grace of God in Christ, that raises the spirit above all other excellencies, and is to be prized and sought after above all things whatsoever. And that you may know, that there is a great deale of difference between naturall endowments, morall vertues, and true spiritual excellencies, that this other spirit is far beyond the excellencies of these, take these notes of difference.

This other spirit is a renewed spirit: *A new spirit will I give you*, saith the Lord, in *Ezek. 11. 19*. It doth not arise out of principles bred up with us; the Lord makes the spirit sensible of its naturall corruption and weaknesse, and of the Almighty work of his grace upon it. It is made another spirit by a high and supernaturall worke of God upon the soule, working a mighty change in it, creating new principles, new habits. Examine what change have you found in your spirits, if they be no other then ever have been, yea, if the change

change be onely graduall, not essentiall;
if it be onely the raising of some mor-
rall principles, so as to enable you
to live in somewhat a fairer way
then you did; if it bee not the work of
God breaking your spirits in pieces, and
making of them a new, if it be not a new
creation in you; surely then, yet, your
spirits are void of that true blessed ex-
cellency, that this other spirit hath.

2. This other spirit workes from
God, and for God; it is sensible of the
need it hath of continual influence from
heaven, and it draws vertue and efficacy
from God, conveying his grace to the
soule; through that blessed covenant
that he hath made with the children of
men in Jesus Christ; and receiving thus
grace from on high; it is acted up to
God himself; it looks at God in what
it doth, it is carried out of love to him,
with unfained desires to lift up his great
Name. Morall vertues are wrought by
that reasonablenesse the soule sees in
such vertuous actions, and the highest
pitch they reach to, is the love to that
equity which appears in them to a mans
reason; and therefore the spirit of a
man,

man; this is raised no higher then these, blest in self rather then God in the exercise of them; it is farre from drawing any vertue from God, in a way of covenant of grace, or from denying it self, and returning all the praise and honour to God.

1502 *Seneca* was a man of as brave a spirit of Morality, almost as ever lived, and yet see how far he was from working from God, and for God; observe a strange expression of his in one of his Epistles: The cause and foundation of a blessed life, is to trust ones self, so he confides in ones self; it is a shamefull thing to weary God, saith he, in prayer for us. What needs prayer? Make thy self happy. Its a foolish thing to desire a good minde, when thou mayest have it from thy selfe: right reason is enough to fill up the happiness of a man.

1503 Where true spirituall excellency is, there is a connexion of all spirituall excellencies, of all graces, Ephes. 5. 9. The fruit of the spirit is in all goodnesse and righteousness, and truth; and the reason is, because all are united in one root, namely in love to God and holinesse:

The

Beata vita
causa et fir-
mamentum
est sibi fides;
turpe est Deo
sacrificari.

Quid vobis
opus est? fa-
cite felicitatem
bonam men-
tem stultum
est optare, cum
possis à te im-
petrare: ra-
tio recta ejus
summa fir-
mitatem
implebit.

The beauty and comeliness, that God puts upon the spirit in the worke of grace, is a perfect beauty and comeliness. *Exek. 16. 14.* There is no grace wanting, there is all true spirituall blessings, *Ephes. 1. 3. Blessed be God, who hath blessed us with all spirituall blessings,* to the words are in your books, but in the Originall *blessings* is in the singular number, *with all spirituall blessing*, there is all, and yet but one blessing, to note, that spirituall blessings are so knit together, that they all make up but one blessing: and therefore where there is one truly, there none can be wanting, there is such grace as in the growth of it, it springs up to eternall life: there is such a perfection as wants onely the ripening, and it would be the same with the life in heaven: but where there wants any essentiall part, though it be ripened never so much, let it grow up never so fast, it will never come to be perfect. Thus if there be any worke of grace wanting, if there be any defect in the principle, though that, that be there, grow up never so fast, yet it would never attain unto eternall life.

There-

Therefore in the work of sanctification, where it is true, though it be never so weak, yet there is this perfection, that there are all graces in it; but where there is onely a sweet nature, where there is onely some morall work upon the spirit, there are onely some particular excellencies. The most Morall man that ever lived, hath had some way of evil, that his spirit hath run out unto.

Where there are true spirituall excellencies, there is an impulse of heart, a strong bent of spirit, in following after the Lord; there is such a powerful impression of divine truths upon the soul, as presses it on with strength in Gods wayes, so that it cannot easily be hindered; as the Prophet saith, *Ezra* 8. 11. That the Lord spake to him with a strong hand, that he should not waver in the way of the people. Such a spirit hath not onely some desires, and some wishes, to that which is good; but goes on bound in the spirit, as Saint Paul layes of himself, *The love of Christ constraineth him*; there is a power of godliness where it is true. When *Elijah* had cast his Mantle upon *Azariah*, the spirit of *Elijah* was prest to follow him, *1 Kings*

19. 19. 20. 21. for that when *Elis* desired
leave of his to go to his father and
mother to take his leave of them, and
said, that then he would follow him,
Elis answered him, What have I to do
to thee? *Elis* indeed did nothing in
outward appearance, yet drew him after
him, for what was the calling in the
Mantle upon him, to work such an effect
in him, but together with the calling
of his Mantle, there was a spirit in
Elis, that he could not but follow
him. (Such a powerfull work is there in
the sanctifying graces of Gods Spirit,
as with strength to cause the soules to
follow him, there is a law of obedience
that hath power and commandment,
before there was a law of liberty in
us. But where there are only swiftness
tures, there men are easily drawn one
way, and as easily drawn the other way;
they goe with those that are good in
conversations, but their hearts are not
so long that they doe, but that they
may be easily taken off, and carried ano-
ther way. In this liv- to continue in
to *Elis*, where there be only moral
principles, these the fleete feet and in-
is

is not sensible of, turns not from the
 evil of sin, as the greatest evilly, it fees
 not such evil in it, as to make it in-
 ferre to the righteousness of God in
 all those dreadfull things that are
 threatened against it, but thinks they are
 too hard, untill, God is not so severe
 a God; God forbid things should be
 so terrible as we read of in the Gospel,
 when Christ spake that Parable con-
 cerning those who smite the servants of
 the Lord of the Vineyard, Luke xiiij. 25.
 and told them, that the Lord should
 come and destroy those Husbandmen,
 and give his Vineyard to others; it is
 said, when they heard that, they said,
 God forbid; So many when they hear
 the dreadfull words of God denounced
 against sin, they say, God forbid; they
 think indeed, that sin ought not to be
 committed; but they doe not think it
 so great an evil; and procure so great
 mitigation; but if their spirits were right,
 they would apprehend sin, as opposite
 to an infinite good, and to having a kind
 of infinitenes of evil in it, they would
 not only yield to the justice of God
 revealed, but acknowledge, that there
 are

at a greater and more fearefull miserie
 due to so then can be conceived; yea
 they would let cause, that if God should
 bring those evils upon them for their
 sin, that that is infinite equity, that
 they should lay their hands upon their
 mouths, and take sinners themselves,
 and acknowledge the Lord to be right
 to so. To be in such a state, yea
 so fixably, where there are only na-
 turall and morall excellencies; they do
 not raise the soul to a love of the strict
 wayes of God; they think of ac-
 cess to his holiness in Gods wayes
 to be but sinners and not much pro-
 sistent; luke warmness is the only
 temper soable to them; they thinke
 of some comforts in the remission of
 godlinesse, not in the improvement of
 it; and what is beyond their temper,
 they judge as weaknesse and folly; and
 it must needs be that morall men must
 have such thoughts of the strictnesse of
 the wayes of God; because that good
 they have is such as arises from the prin-
 ciples of naturall reason; and makes a
 naturall good its end; and therefore all
 their vertue and goodnesse must be such

as must not stretch nature, but must be subservient to that naturall good they frame to themselves. Now the observing of some Rules and Duties of Religion, will suite well with this; and so farre they approve and like well of Religion: and here they stick, and think any thing that is further then this, is folly, and more then needs. The work of godlinesse, in the power of it, must needs be distatefull to them, because it seeks to empy a man of himself, to cause him to deny himself, to fetch all from principles beyond himself, and to be for a higher good then himself is, which is an infinite good: and therefore, if it were possible, it would work infinitely towards it, but howsoever, it will set no limits to itself.

Seventhly, where there is onely nature or morality, there is no sense of the breathings of Gods Spirit in his Ordinances; the Ordinances are dead and flat things to them: a meet morall man can like well enough of presenting himself in the Ordinances, but he feels no vertue in them, no impression that they work upon him, that abides on his spirit

rit after the ordināces are don, he knows not what it is to enjoy God in them, he knows not what it is to stirre up himself to take hold on God in the exercise of them, those excellencies that he hath, are not drawn out, maintained or increased by spirituall objects and duties: but it is otherwise where true spirituall excellencies are; such a one goes to Ordinances and holy duties with expectation to meet with the Lord there: He can discern and feel the gracious presence of the Lord, he findes the Spirit of the Lord breathing graciously upon his spirit, and refreshing his soule with much quickening, and life, and sweetness, he finds his spirit drawn out by them, his heart much enlarged, his graces much increased in the use of them, or if at some times he wants this, then he is sensible of the want of it, of that difference that now hee feels between that which sometimes he hath had, and that which now he wants, but the other is sensible of no such want all times are alike with him.

Thus you see how you may examine your spirits, whether the excellencies

of them be naturall, whether they be
onely morall, or truly spirituall. By
these Notes you may see that to be true
of your selves, that our Saviour said to
his Disciples in another case, *You know
not what spirit you are.* Though God
hath given you many excellent bless-
ings, beautified your spirits with many
excellent endowments, which are in
themselves lovely and desirable; yet he
hath not raised your spirits to that true
spirituall excellency that he useth to
raise the spirits of his people unto, even
in this world. There are yet other high-
er excellencies to be attained to, to be
sought after, without which all the o-
ther you have will vanish, and never
bring up your souls to the enjoyment
of God as yours in Christ.

Quest.

Ans.

But what should be done that we
may get another spirit?
Work what you can upon your
hearts what ever truth may further
convince you of the difference of
spirits; that you may be thoroughly
convinced, that there is indeed a vast
essentiall difference, and that you may
see into the evill of your spirits, and be

sen-

sensible of the want of this true spirit; all excellency, and lie down before God rejected, and humbled in the sight thereof.

Secondly, be much in the company of the godly. When *Saul* was among the Prophets, the Spirit of God came upon him, and he began to prophesie to. *Elijah* told *Elisha*, that if he were with him when he was taken up, then he should have his spirit come upon him, wherefore *Elisha* kept close to him, and would by no means leave his company. By being much in the company of the godly, you wil come to see some beams of the excellency of their spirits shine out to you, whereby you will see that your spirits are not like theirs, that they are in a happier condition than you, that they are men in a nearer reference to God than you, you will soon discern, that surely the world is mistaken in these men.

Thirdly, frequent the ordinances of God, where the Spirit uses to beate; set your souls before the work of Gods Spirit: The Spirit breathes where it listeth, therefore it must be attended upon

in those wayes which it self chuseth. Though your spirits be never so dead, and polluted, who knows but at length in the attending upon God in his way, the Spirit of God may breath upon you, may breath in you the breath of life; it hath breath'd upon as dead polluted spirits as yours, and it hath cleansed them, sanctified them, it hath filled them full of spirituall and glorious excellencies.

Fourthly, nourish and make good use of those common works of Gods Spirit you have already; they have much excellency in them; and if they be not rested in, but improved, they may be very serviceable for the work of Gods grace; but as Christ sayes of the riches of the world, If you be not faithfull in them, who will trust you with the true riches; so if you be not carefull to make use of the common works of Gods Spirit, how can it be expected that the Lord should blesse you with further mercy this way? Be sure you doe not wilfully go against the rules of right reason you are convinced of; do not darken that light of reason that God hath

hath set up in you; do not extinguish those sparks in naturall conscience that God hath kindled there; do not dead those principles you have received in your education; use that strength of reason, resolution, and naturall conscience you have, to keep in your spirits, that they be not let out to feed upon sinfull delights. With what face can you complain of weaknesse, and yet feed your distempers? There is little hope of such as have extinguished the light of their common principles; which once they had in an eminent manner, their light of reason once was at least as a faire Candle-light, but now it is like the snuff in a socket, almost drowned and quenched with their filthy lusts. How just with God were it, that these men should be left to die and perish for ever in their filth?

Fifthly, seek earnestly from God to renew, to sanctifie your spirits; it is he that is the Father of spirits, and the spirit of man is under no other power, but the power of God himself, and he hath the command of all, and with him there is abundance of spirit, and he is willing,

Quest.

Ans.

yea he hath promised to give his Spirit to them that ask it. *Luke 11. 13.* But you will say, how can I pray without the Spirit? To answer: put thy self upon prayer, and who knows but assistance and blessing may come present thy self before the Lord, tell him what thou apprehendest of the vile ness of the filthiness of thy spirit, what convictions thou hast of the necessity of the renewing of it, of the excellency thou seest in the spirits of his servants, tell him of those desires thou hast to be blessed with such a spirit: O Lord, thou hast given me many bodily blessings, great blessings of my estate more then others, many excellent gifts, but Lord, there are other mercies my soul wants; O that thou wouldest give me another spirit! As this Caleb, *Ioshua 5. 19.* gave his daughter *Achis* a blessing, namely the upper springs, and the nether springs, to doe thou seek of God, that as he hath given thee the blessing of the nether springs, so he may give thee the blessing of the upper, namely that he may bestow thy soul with true spirituall blessings.

Sixtly,

Sixtly, be sure thou lookest up to
God in Christ, to feel this mercy in
him, look on him as anointed by the
Father with the fulness of the Spirit;
look to him in whom all the fulness of
the God-head dwels bodily, that out of
fulness, spiritual blessings may be con-
veyed to thee, for otherwise whatso-
ever thou seekest for of God, and not in
this way, thou seekest but in a naturall
way.

Seventhly, be carefull to observe the
beginnings of those special stirrings of
Gods Spirit in thee, those gales that
sometimes thou mayest feel, and then
put on what possibly thou canst, then
follow the work of Gods grace, make
much of such beginnings, give up thy
selfe to the power of them, turn the
motions of Gods Spirit into purposes,
and those purposes into indeavours, and
those endeavours into performances,
and seek that those performances may
be established. We do not know what
we lose, when at any time we lose the
stirrings of Gods Spirit in our hearts.
Who knows but that thy eternall estate
may depend upon those sparks that he

is now kindling in thee? It is a great wickednesse to stifle the childe in the wombe, when it is new conceived; and is it not a great wickednes to stifle those blessed motions that are conceived by the work of the Holy Ghost? And for a conclusion of this point, let thy spirit be for ever restless untill thou feelest God graciously comming in unto thee, let no mercy satisfie thee, till God gives thee soule-mercies, and blesses thee with his choice spirituall blessings, such as are peculiar to those who are good in his eyes.

**A GRACIOUS
SPIRIT FOLLOWS
GOD FULLY.**

The second Part.

Numb, 14. 24.

*And hath followed me fully, him
will I bring into the land, wherein hee
went, and his seed shall possesse it.*

CHAP. I.

What it is for a man to follow God fully.



He second Doctrine fol-
lows, which is this, It
is the high praise of ser-
vants that they follow
God fully: This is
their commendation,
that they have their hearts come fully
off

Doctr. 2.

off in the wayes of obedience, to fulfill
the good will of the Lord; this is the
perfect heart which God so often calls
for in Scripture, and for which some
of Gods servants are commended in
the Word; as, Gen. 17. 1. Walk before
me, faith God to Abraham, and be thou
perfect. Deut. 18. 13. Thou shalt bee per-
fect with the Lord thy God. This Noab is
commended for, Gen 6. 9. He was a just
man, and perfect in his generations: so
Job. Chapt. 1. 1. He was perfect and up-
right. The want of this was the staine
and blot upon Salomon, 1 Kin. 11. 6. the
text there sayes, he went not fully after
the Lord, as did David his father: This
likewi'e was the staine of the Church of
Sardis, Revel. 3. 2. I have not found thy
wayes perfect; the words are, I have not
found thy wayes filled up; thou hast not
filled up thy course in following me,
something indeed thou hast done, but
thou hast not followed me fully: To
have a heart full of goodnesse, as Saint
Paul testifies of the Romanes, Chapt. 13.
v. 8. and to have a life full of good
works, as, Acts 9. 33. is witnessed of
Tabitha. This is the excellency of a
godly

τὰ ἔργα τοῦ
ἀνθρώπου.

Deut. 2.

godly man, this is the true declaration
of the excellencie of that spirit wherein
this glory doth consist.

Secondly, wherein the true excel-
lencie of this lieth.

Thirdly, apply it.

For the first, take this Caution pre-
mised, When we speak of a fulnesse in
following the Lord, we do not mean a
legall fulnesse, such a fulnesse wherein
there is no want or imperfection: not so
faine, is here, only our law, in heaven
it shall be out reward. But there is a
true following of the Lord fully, that is
even in this life to be attained unto, an
Evangelicall fulnes, and that is the ful-
nesse that we are to speake of. The
Gospel requires perfection as well as
the Law, though in a different manner
and that is,

First, a fulnesse of all graces, though
not the degree of all graces, yet the
truth of every grace. There is no grace
wanting, where this Evangelicall ful-
nesse

ness is.

Secondly, there is no want, no not of any degree, wherein the soul rests; there is such a perfection as the soule takes no liberty to it self to faile in any thing.

Thirdly, there are sincere aimes, as in the sight of God, to attain to the highest perfection, the full measure of holinesse; and,

Fourthly, there is that uprightnesse of the soule, as it doth not onely desire and endeavor to attain, but doth indeed attain to the truth of that: I shall deliver.

First, the heart is fully set and resolved for God: there is fulnesse of resolution, so the Septuagint translates that place in *Joshua* 15. vers. 8. where *Caleb* speaks of his following of God fully; they turn it thus, I amsted, I determined to follow him: The heart is fully taken off from (hittings, from hankerings after other things, from the engagements that before it had, from disputings, reasonings for the wayes of the flesh: it doth not hang betwixt two, as unsettled, irresolved, wavering, but

settled.

is truly and fully taken off, and the resolutions are fully set upon, and for the wayes of God. Many have some convictions, some stirrings, some makings towards the wayes of God, some approbation of them, thinking with themselves, it were well, if we could doe thus: Surely they are the best men who can doe thus; but still some engagement holds them fast, they have thoughts stirring up and down; they would and they would not, they could like well, were it not for this thing, this inconvenience and the other trouble would follow; and so they delay and put off, and think, it may be they may hereafter doe better; their good desires and inclinations they hope, may serve turn for the present. And thus they stand baffling with God and their own souls: they are as *Somers* speaks of some alwayes about to live: But this soul who fully follows God, is fully broken off from former ways, the thoughts of it are come to a determinate issue, it is resolved against them whatsoever becomes of it, resolved to listen no more after the reasonings of flesh and blood,

They doe
suadere, but
not persua-
dere.

Quam sapi-
ens Argu-
mentatrix
bi videatur
arrogantia
humana, pra-
sertim cum a-
liquid de
gaudiis secu-
li metuit a-
mittere?
Tertul. de
spectac. c. 2.

as Saint Paul says of himself Gal. 1. 11. 12. that after it pleased God to call him by his grace, and to reveale his Son in him immediately he converted not with flesh and blood. Many are a great while before they be thus fully taken off, they are as *Argu* 1. 11. 12. 13. almost pre-
pared to become Christians: the
truths of God do move them, but not
thoroughly persuade them: they strive
with them, but do not thoroughly van-
quish them. The Spirit of God leaves
some in the very birth, that there is nei-
ther strength to bring forth, but it is a
most blessed thing, when the heart
comes off kindly, and follows, now
is not so ready to raise objections, al-
gainst the ways of God, nor to hear-
ken to objections raised by others, and
was before. When the fire is fully kind-
led, there is little smoke, as the
fish the smoke rises thick, that we can
see no fire. The reason of so many ar-
guings and objections of the heart is be-
cause the heart is not fully taken off.
Tertullian hath a notable expression to
this purpose. *How wise an Arguer*, says
he, *but the pride of man serves to his selfe*
when

when it is afraid to lose some worldly joyes.
It is the engagement of man and heart to
his lust, that makes him at such times
any strength in those objections and
reasonings, that he hath in his brain
against Gods wayes, when the heart is
taken off, they vanish of themselves.

There is a fulcrum of all the fa-
culties of the soule working after Gods
full apprehensions, full affections, the
soule is filled with the will of God, as
Col. 3. 10. *That ye may stand perfect, and
full in all the will of God, as the sailer fill-
led with the winde.* My soule and all that
is within me praises the Lord, saith David.
As it is in giving men full possession of
a house, they give up the keys of every
room, so here the soule gives up every
faculty to God, the whole soule
opens it self to receive the Lord and his
truth. There is a loving the Lord with
all the mindes, with all the heart, and
with all the soule, there is a spirituall
life, quickening every faculty, there
is a sanctification throughout every fa-
culty, though no faculty be thoroughly
sanctified.

The soule follows God fully, in

regard of the true Indevours of it, re-
 pose forth what strength is hath in fol-
 lowing the Lord, all the faculties work,
 and it is not satisfied, that they should
 work remissly, but it would have them
 work fervently, and powerfully, as Da-
 vid; Psal. 63: 8. My soul shall say, how
 after thee: there is a panting of the heart,
 a gasping of the spirit after the Lord,
 as the Hart panteth after the water brook,
 separated my soul after thee O God, saith
 David; Psal. 42: 1. My heart breaketh for the
 longing it hath unto thy judgments, Psal.
 119: 20. The spirit boils in fervor while
 it is serving the Lord, Rom. 12: 11. Pre-
 serve in spirit, serving the Lord. Esay 26:
 9. Walk my soul, saith the Prophet, I
 have desired thee, and with my spirit will
 I seek thee. This soul doth
 not only love God, with all the mind,
 and with all the heart, but with all the
 strength too, there is no strength re-
 served for any thing else but the Lord.
 And the love that fully follows the
 Lord, follows him without delay, in
 the use of all means, and in all the
 wayes of his commandments, the de-
 laying and putting off is an argument of

r. fullnesse. Davids soul followed hard after the Lord, as you heard before in the 62. Psalme: and this made him seek the Lord early, Verse 1. O God, thou art my God, early will I seek thee, saith he, the present time is the fullnesse of time with such a soule. We read of Hannan, Ester 3. 5. that he was full of wrath, and hence he perceives, that the Perss should be hastened about his work in destroying the Jews, Verse 15. And it sets upon all means, what way soever it may be brought near to God, either by ordinary means, or else by extraordinary, unless all ordinances conscionably in their season, will obtain from all occasions of evill, avoids all hinderances, in that which is good, if hee knows any thing may further him in the bringing of his heart nearer to God, he readily and thankfully embraces it, and makes use of it, he useth all means, and yet rests not in any means.

5. Again, a soule that follows God fully, follows him in all the wayes of his Commandements, as the Lord saith of David, Acts 13. 22. That hee had found a man that would fulfill all his will.

מִיָּדָא דֵּ-
אִימָרָא.

in the Originall, the word is in the plural number: *That would fulfill all his wills.* There are many reasons that many give, why *David* was called, *A man after Gods own heart*: Some think, because he was so broken a hearted man: Others, because he had such a thankful heart; but this Scripture resolves us, for God says, *That he had found a man after his own heart*, and gives that reason of it, because he would fulfill all his wills. This soul desires to fulfill all righteousness, as Christ saith of himself, *It became him to fulfill all righteousness.* It desires to yeeld obedience to God, and to be holy in all manner of conversation, as the Apostle speaks in 1 Pet. 1. 15. *Then shall not I be ashamed*, saith *David*, *when I have respect unto all thy Commandements.* Psal. 119. 6. We have a notable place for this universality of obedience in the 1 Coloss. 2. 10, 11. *We pray*, saith the Apostle, *that yee might be fulfilled in all knowledge of his will, in all wisdom, that yee might walke worthy of the Lord, and please him in all things, being fruitful in all good works, strengthened with all might, through his glorious power, to all patience:* there are

fix all together in this Scripture. A heart that is fully for God, is for all Gods wayes, in all things; it is not willing to balk any way of God. *Zachariah* and *Elizabeth* were two choyce spirits indeed, and this was their honour, that they walk with God in all the Commandements, and Ordinances of the Lord blamelesse, *Luke 1. 6.*

1 It is willing to follow the Lord in difficult duties, when it must put the flesh to it, in duties that require paines, much labour, that cannot be done without some hard things attending on them. God hath some hard pieces of services to put his people upon, to try the uprightness of their hearts, the sincerity and power of their loves to him in; and God takes it exceeding well when they will follow him in such duties; as that hard piece of service he put *Abraham* upon, in offering his sonne, when *Abraham* was willing to follow him in that. *Now*, saith he, *I know thou lovest me*: It is nothing to follow God in such duties, as will so suit with us; wherein we need put our selves to no trouble; many are well content with

such duties, and seem to yeeld to God in them, but goe beyond those and put them upon further, and they stirre not, but as the rusty hand of a Diall, if you come at that time of the day, wherein the houre falls out the same, at which the hand stands, it seems to go right, but if you passe that time, the hand stands yet still, it goes no further then it did, and so shews the Diall not to be good: So here, when it falls out so, that a duty is enjoyned, which is surable to a mans minde, and ends, he will readily yeeld to it, and seem as if he made conscience of obedience to God in it, but if you put him on further, in duties that are not so surable to him, there he stirs not, because of the difficulty which he sees in them, and in this he shews the falsnes of his heart, that he doth not follow God fully.

2. Again, one that follows God fully, will follow him in discourteaged duties. Some duties are liked well enough of in the world, for reason tells every man, God must have some service, & some generall way of serving of God, all rationall men approve of, and if

if God would require a man to follow him, in no other duties but these, it were fine; but there are some others that will make him to be obeyed; some, in which if he follows the Lord, he shall be reckoned amongst such kind of men, of whose number he doth not like to be accounted one; he knows they are dis- countenanced, and despised, and this he cannot bear, and therefore these are duties he hath cominde unto; and then thinketh with himself, Why may not my obedience in other things serve the turn?

3 And yet further, one that is willing to follow God fully in all duties, he will follow him in those where he sees no reason, but the bare command of God; it is enough to him, that they are com- manded of God; it is not for the Lord to give account of his ways; to his crea- tures, it is enough for us, that he bids us follow him; absolute obedience is that which is our dutie; there is alwayes reason enough in Gods will, but whether we see it, or see it not, if we can but see the Commandment, it is enough for us; we take too much upon us, to dispute a- bout

quod non est
tamen non
est audire
etiam
autem non
est quod non

Aulacum
existimo de
bono divini
praecepti dis-
putare, nec
quia bonum
est audire
re debemus,
sed quia De-
us praecepit.
Tertul. de
penit.

*Mallet obedire quam
miracula facere.*

*Cassianus
l. 4. cap. 24.*

about the reason of things with God, we must not be Judges of the Law, but do respect it: *Saul* could see no reason, why he might not spare the best of the cattell, especially when he did it to keep them for sacrifice; but it cost him his Kingdome; God rejected him for it, and told him, *Obedience was better then sacrifice.* *Luther* saith, *He had rather obey then work miracles.* And *Cassianus* reports of one *Johannes Abba*, who when he was young, was willing for a whole yeare together, to fetch water every day neare two miles to water a dry stick, because hee was commanded so to doe; he thought it reason enough to doe things unreasonable, to shew his obedience unto man, whose will is many times unreasonable; how much more reason is there then, that wee should shew our obedience to God, in duties, where through our weaknesse we cannot see the reason, when we may be sure that there is alwayes reason enough; if we were able to see it. *Fourthly*, and yet further, the soule that is willing to follow God in all duties, will follow him in Command-
ments

ments that are accounted little Com-
mandements: God expects faithfulness
in little things; God prizes every
ittle of his Law more worth then hea-
ven and earth; howsoever wee may
sight many thing in it, and thinke them
too small to put any great bond upon
us. Christ saith, that heaven and earth
shal passe away, but not one jot or tittle
of his Word. As if he should say, If
heaven and earth were in one ballance,
and any jot or tittle of my Word in a-
nother, and if one of them must needs
perish, I had rather that heaven and
earth should perish, then that one jot or
tittle of my Word should faile. The
Authority of Heaven puts weight on
things that are never so little in them-
selves. If mans authority doe this,
how much more divine? Man cannot
beare disobedience in little things;
though the things bee very small in
themselves, yet if commanded by Au-
thority, it is justly expected that they
should be regarded. Shall mans autho-
rity make small things to be accounted
great, and shall Gods authority doe no-
thing? Obedience in small things is
due

Tà Kaisa-
 ϕ Kai-
 σαρ, τὰ
 τὸ Θεῷ τῷ
 Θεῷ.

due to Magistrates much more to God
 Give to Caesar the things that are Caesar,
 and to God the things that are God, *Matth.*
22. 21. It is observable in that place,
 the Article is twice repeated in the
 Greek Text, when he speaks of God,
 more then when he speaks of Caesar,
 shewing, that our especial care should
 be to give God his due.

Fifthly and lastly, not to instance in
 more particulars, the Soule that fol-
 lows God fully in all duties, is willing
 to follow him in duties wherein it must
 goe alones: it is willing to follow God
 in solitary paths. Many men, were it
 that they might have company in the
 way to following the Lord, would be
 content; but to goe all alone in such so-
 litary wayes, wherein they can see
 none goe before them, wherein they
 can have none along with them, few
 or none are like to follow after them,
 this is tedious. But a childe of God
 thinkes he hath enough, in that he hath
 God with him, that hee walkes along
 with God, this is company enough, let
 the way be what it wil be: as *David*,
Psal. 43. 4. *Though I walke through the*
valley

valley of the shadow of death, yet then we
 with me. God promises that he will go
 before his people; that is enough,
 though there be none else. It is true,
 company in Gods wayes is delightful,
 & it is a sad thing that there is so little a
 tract in Gods paths. It was the com-
 plaint of Gods people, *Lev. 1. 4.* that
 the wayes of *Sion* did mourne, because
 none came in them. But if company
 cannot be had, it is enough, we have the
 Lord, *2 Tim. 4. 16.* At my first answer,
 saith Saint Paul, no man stood with me,
 but all men forsooke me, notwithstanding
 the Lord stood with me. *Elijah* thought
 he was left alone; he could see no man
 goe that way he did; yet he continues
 in his fervour and zeale, following the
 Lord. Indeed we should the rather fol-
 low the Lord, because wee see so few
 follow him; What shall hee have
 none to follow him? as Christ said to
 his Disciples when many forsook him,
 Will you also forsake me?

Thus you see by these several in-
 stances in difficult duties, in disconte-
 nanced duties, in duties wherein we can
 see no reason but a bare command, in
 duties

duties that seem to be final, & in duties wherein if we follow God, we must follow him alone: That the soul that follows God fully, will follow him in these, & so by the same reason in all other duties that God shall require to follow him in: And this is that Precious Choyce Spirit we speak of before, which shewes it in this, that it is thus willing to follow God fully. You know it is required of us to be perfect, as God himselfe is perfect, to be holy as God is holy; yea, this the Gospel requires of us; but how can that bee? Yes, thus; Gods perfection and holiness is made knowne to us in his Will, in his Commandements; now look how large they are set forth to us in these, so large must our obedience be: though we cannot attaine to the degree, yet our hearts must enlarge themselves to the things, to what ever part of Gods will, God makes known his perfection and holiness by. Thy Commandement is very broad, saith David; yet godlinesse enlargeth the heart to every duty it calls for: there is a grace within the soul suitable to every duty the Law requires.

It may be this is indeed, may some
 think, in those who are eminent in
 grace, upon whom God hath bestow-
 ed a great measure of his Spirit, but is
 this in every one that hath any truth?
 Wherefore (for answer) let us know
 there is this perfection, or else there is
 no truth at all, onely remember, I doe
 not speake now of the perfection of de-
 grees, in this consists the right straight-
 nesse of a mans heart. A straight line
 will touch with another straight line in
 every poynt, but a crooked line will
 not, it toucheth but onely here and
 there in some: so straight hearts will
 joyn with Gods law in every part, but
 crooked and perverse hearts, onely in
 some, onely so farre as may serve their
 owne turnes. In this consists the true
 plainnesse of a mans Spirit: you know
 plain things will joyn likewise in every
 point one with another, but round and
 rugged things will not: so proud swollen
 hearts, and rugged spirits, will not close
 fully with Gods truths, but where
 there is plainnesse of Spirit, there is a
 full closing, a through union. There is
 a great dangerous mistake about this
 poynt,

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point, which yet is a general mistake, multitudes of people miscarry everlastingly upon this mistake; they think because we cannot in this life attain to the perfection of holiness in the degrees, therefore there is no perfection at all necessary, but that they may be saved without it: they think therefore that if they do some good things, if they obey some Commandments, it is sufficient, though they take liberty to sin in other things; they think they can yield to some thing; yet other things of Gods will are exceedingly unsuitable unto them. Be convinced of your mistake herein: a godly man indeed is weak, and cannot attain to the performance of every part of Gods will, but the frame of his heart is to every part; every part is suitable to his spirit. He esteems all the Precepts of God concerning all things to be right, and he hates every false way. He loves the Law of God, in the fulfille of it, written in his heart; there is no command of God that is not dearer to him than all the world. Mark that place in *1st*, Chap. 8. vers. 10. God

Pl. 119. 118

will

will not cast away the perfect man, neither
will he help the evil doer. The perfect
man is opposed to the evil doer, who
shall be cast away. If you be not per-
fect in this sense that hath been spoken
of, then you are an evil doer, who must
be cast away, how glorious soever many
of your actions may seem to be. That
place in Ezk. 18. 27. that is usu-
ally taken for the place of the great
mercy in all the Scripture, and by ma-
ny is exceedingly abused; yet see what
it requires of men in their repentance:
the words are usually taken up thus, In
what time soever a sinner repents him of his
sin, I will blot out all his iniquities, saith the
Lord. There are no other very words
in any place of Scripture, but there are
to the like effect, which are in this place
of Ezekiel. And in no other place is
Gods mercy to a sinner, more fully re-
vealed. There is no text in Scripture
comes nearer to that which men usu-
ally take up, then this text, and the
27. 18. 29. in the same chapter, and
see what of Gods mercy we have in
the witness of the words of the Scrip-
ture are the subjects of the will now you

all his finnes that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live: and again, *Lev. 28.* Because he hath kept all my commandments, I will keep him, and will multiply him, and will bring him to the land which I have sworn to give unto his fathers. Thus you see, that God in the largest promise of his mercy to those, who have the least measure of grace, he requires the turning from all sins, and the keeping of all his statutes: and this God brings to shew the infinite guilt of his wayes towards sinners. As if he should say, *Ene.* if this be, no mans conscience in the world, but must acknowledge it to be infinitely just and equall, that he should perish everlastingly, if there be any way of wickednesse reserved, if any statute of mine be neglected, if he thinks to have mercy without an universall turning from his finnes, without an universall obedience, his conscience will tell him, that it is an unequal and unreasonable thing, that he should ever expect it. And yet further, because you think, that this universall obedience should be expected onely from some who are eminent in grace, who have attained to a great mea-

measure of godlinesse; consider what
is required of poore widows, 1 Tim. 5.
10. They must dilligently follow eve-
ry good work.

First, they must not onely have good
desires, but good works; they must be diligent

Secondly, they must follow good
works.

Thirdly, they must dilligently fol-
low them.

Fourthly, they must dilligently fol-
low every good work.

And fifthly, they must so follow, as
they must be well reported of for it.

Yea, sixthly, they must do all this, or
else they must not be received into the
Church. Surely then; it is a shame for
any man, especially of parts and abili-
ties, to plead weaknesse, when so much
is required of poore women; certainly
it is not weaknes, but falsenes of heart,
that is contrary to universality of obe-
dience, to the following of the Lord
fully in this respect. The Vessel of ho-
nour is distinguished from the vessel of
dishonour, 1 Tim. 2. 21. by this Char-
acter, that it is one that is sanctified and
prepared for every good work.

R

know

know what Saint James saith, Chap. 1.
verse 26. *If any man seem to be religious,
and bridle not his tongue, but deceives his
own heart, this mans Religion is in vain.*
It is a heavy censure, that all a mans re-
ligion is in vain for one fault; and that
but for a fault in the Tongue; and yet
this is the censure of the holy Ghost.
No question, such men who were guil-
ty herein, would reason thus with
themselves, We cannot be perfect in
this life, we doo performe many duties
of religion; and therefore wee hope,
though we faile in this one thing, that
yet we shall doe well enough, God will
accept of us. No, saith Saint James, he
deceives his own heart, such a one shall
never be accepted. To the like effect is
that of our Saviour, *Mat. 23. 24. How doe
ye believe come, which saye, we thinke we
are without sinne?* This was enough to keep
them off for ever from Christ; and yet
this was but an inward sinne; no out-
ward grosse crying sinne in the esteeme
of the world. Let a man bee never so
glorious in never so many duties of re-
ligion, yet certainly the giving liberty
to himselfe in any one lust, is enough
to

to keep him off for ever from God,
from partaking of good in him. As if a
wife be never so officious to her Hus-
band, yielding to him in never so ma-
ny things, seeking to give him content
in his desires never so many wayes, yet
if she entertains any other lover besides
himselfe, it is enough to alienate his spi-
rit from her for ever.

That which God sayes to *Solomon*,
1 Kings 9. 4. is very observable to our
purpose: After *Solomon* had finished
that glorious Temple for the honour
of the Lord, after he had assembled all
the Elders of Israel, all the Heads of the
Tribes, the chiefe of the Fathers of the
children of Israel, to bring up the Ark
of the Lord with all solemnity, to that
Temple he had made for it, after he had
made such an excellent prayer before
all the people, and when that was
done, that he might shew his further re-
spect unto the Lord, hee offered to
the Lord two and twenty thousand
Oxen, and one hundred and twenty
thousand Sheep, and in his rejoycing in
this great work, he made a great feast to
the people seven dayes, and to them he

added seven dayes more, and sent away
the people with joyfull and glad hearts:
Here were great things done in honour
to God; yet all this would not serue
Salomon's turn, but Chap. 9. 4. after all
this, God sayes to him, *If thou wilt walk
before me, as David thy father walked, in
uprightnes of heart, and uprightnesse, so doe*
according to all that I have commanded
thee, then will I establish the Throne of thy
Kingdome. As if he should have said,
Do not think to put me off with any
thing, if thou hast done, though the
things be great things, yet I expect
walking according to all that I have
commanded thee, or else all is no-
thing. And therefore, as before you
heard, he was charged by God, Chap.
11. 6. that he did not goe fully after
the Lord. One would have thought
those glorious actions that he did, had
been enough to have got him the com-
mendation of going fully after God;
but we see it would not be: there must
be besides these, a walking according to
all that God commands, a keeping his
Statutes and his Judgements, yea, and
that is observable that we have in the
6. vers.

6. verse of this 9. Chapter, where God sayes after all this, *That if you shall at all turn from following me, you, or your children, &c then wil I cut off Israel.* We must take heed of the least tarking in our following of the Lord. God threatens *Salomon* after he had done so much, that if he did at all turn from following him, he would cut him off. It is not our forwardnesse in some good things, it is not our serviceablenesse in some publicke and worthy employments, that will serve our turnes, if we make not conscience of every duty, of secret duties, and constantly. God hath so connexed the duties of his Law one to another, that if so be there be not a conscionable care to walk according to all, it is accounted as the breach of all, according to that of *Saint James*, Chap. 2. 10. *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all;* The bond of all is broken, the authority of all is slighted, and that evill disposition that causeth a man to venture upon the breach of one, might the breach of others serve for his own ends as well as that, it would make him venture upon the breach of any.

To

To draw to a conclusion of this Argument, let us know, that if the heart be right, it is willing to be cast into the mould of the Word, to receive whatsoever print the Word will put upon it, to be in whatsoever forme the Word will have it: as Metals that are cast into a mould, they receive the print of the mould, print for print in every part, and this is the heart that doth indeed follow God fully. This is Saint Pauls expression, *Rom. 8. 17. You have obeyed from the heart that forme of doctrine into which you were delivered;* so the words are in the Original: The forme of doctrine is compared to the mould, and the sincere obeyers from the heart, are compared to the Metall delivered into this mould, which takes impression from it, in one part as well as in another. No sincere obedience from the heart, no true following of God fully without this. I have been the larger in this particular, because the mistake is so generall and dangerous.

5 Then doth the heart fully follow after the Lord, when it is indeed willing to search fully into every truth, that

εις του παρα-
νομιου του
παιδα-
Xristu.

that yet it doth not fully know, with a readinesse to lie under the power of it. Such a man is not afraid of any truth of God, lest it should put him upon that he hath no minde to, as *Ahab* was afraid to enquire of *Michajah* what the minde of God was, because hee was never wont to prophetic good unto him, but that man who followes the Lord fully, doth alwayes account the word of the Lord to be good to him, as *Mic. 2.7.* *Do not my words doe good to him that walks uprightly?* He saith to the Lord, as *Elisha*, *Iob 34. 32.* *That which I see not, teach thou me: if I have done iniquity, I will doe no more.* Lord, that which I know not, doe thou teach me, and wherein I have failed, I shall conscionably endeavour to reforme. Oh! let the Word of God be glorified for ever, whatsoever becomes of me, let it come in the full latitude of it, my soule shall yeeld to it, my heart is prepared to submit to whatsoever truth God shall make known to me.

I remember I have read in one of the Epistles written to *Oecolampadius*, of a notable expression of one *Baldassar*, a

Veniat, ve-
nias verbum
Domini, &
submittemus
illi, sex centa
si nobis essent
colla.

a Minister in Germany writing to him, Let the word of the Lord come, let it come, saith he, and we will submit to it, if we had many hundred neckes to put under. This is a degree further then the other; for there are many who dare not goe against known truths, for then Conscience would flye in their faces, but there are some truths which they are afraid to know, which they are secretly willing to put off, lest they should come to know them, which is an argument that their hearts are not fully after the Lord: when men are not convinced of many truths, not because there is not light enough to convince them, but because they are not willing to be convinced, they strive to keep out the power of the truth from their hearts; they are not willing that such truths that are not for their turnes, should come into their judgements, they seek to shift them off: when the truth stands and pleads for entrance, they seek one shift or other to put it off withall, Heb. 12. 25. See that yee refuse not him that speaketh. The words are, See that yee shift not him off that speaketh. In the propriety of that word.

word, as it is in the Originall, we have thus much signified to us. Christ in his truths comes to ask entrance, and wee must take heed that we do not put him off. And if the truth have got into our judgement, we must take heed we doe not strive to get conscience off from it, and if conscience hath closed with it, take heed we strive not to get it out of conscience again, and then think it a sufficient plea, to satisfie our selves and others in the actions we doe, that now our judgements are better informed, whereas the truth indeed is, our lusts are more satisfied, the corruptions of our hearts are more increased. Oh take heed for ever of labouring to blind our understandings, of with-holding the truth in unrighteousnesse, of imprisoning it, to keep it from working with power upon our hearts. This distemper of heart is exceedingly opposite to the following of the Lord fully.

Μὴ παρα-
τίσκειτε
τὸν λαλῶ-
ντα.

6 To follow God fully, is to follow him so, as to be willing to venture the losse of all for him, willing to decline from, and cast off whatsoever comes

comes in the way, though never so deare unto us, to follow him close whatsoever comes in competition with him; when wee cannot follow him without paying with much for him; when our following him will cost us the losse of our formerly most deare comforts and contentments; to follow the Lamb wheresoever hee goes, throw all afflictions, throw all straights, knowing that this way, though it be a way of blood, yet it leades to the Throne; To follow Christ to Mount Calvary where he is to suffer, as well as to that Mount that we read of *Isay 25. 6.* where the Lord makes to his people *a feast of fat things, a feast of wines, a feast of fat things full of marrow.* It is nothing to follow him, when our comforts, peace, ease, honour, goes along together with him; it cannot then be known whether we follow him or no, or whether it be our own ends that wee follow: As when a Servingman followes two Gentlemen, wee know not which of these two he follows til they part, but then you shall see which was his master: So here, when Christ and own ends

must part one from another, then is the
 triall which was followed before. We
 must love the truth, not onely when
 we can live upon it, when we can get
 advantage by it; but then also when it
 must live upon us, when it must have
 our estates, our peace, our names, our
 liberties, our lives to live upon, and to
 be maintained by: we must follow him
 when we must deny our selves, and take
 up our crosse, when we must thoroughly
 deny our selves; for the word in the o-
 riginall is a compound, noting more
 then a single, more then an ordinary
 self-deniall, when we must take up our
 Crosse, not chuse what Crosse we are
 willing to meet with, to think if it were
 such an affliction that such a man hath,
 I could beare it, but I know not how to
 beare this: but it must be our Crosse,
 and willingly tooke up, and that daily
 too; We must be willing to follow him
 through the Wildernesse, Cant. 8. 5.
*Who is this that cometh from the Wilder-
 nesse, leaning on her beloved?* The Wil-
 dernesse is the troubles and afflictions of
 the Church, she comes through them
 with her Beloved, resting her selfe upon
 her

*ἀναπν-
 σσάτω.
 Mat. 16. 24.
 Abneget,
 omnino ne-
 get.*

Zach. 13. 9.

Joseph. lib.
18. cap. 4.

her Beloved. If the Lord will lead us through the Fire, and through the Water, yet we must follow him there; if he will lead us where fiery Serpents and Scorpions are, yet we must follow him there, *Deut. 18. 15. Josephus* writing of the times of Christ, says, There was one Jesus, a wise man in those times, if it be lawfull to call him a Man, for he did divers admirable workes; yet he was condemned to the Crosse; but notwithstanding this, those who followed him from the beginning, did not forbear to love him because of the ignominy of his death, but followed him still. To follow a crucified Christ, a condemned Christ, to follow him in bloody paths of his sufferings, this is to follow him fully indeed. When one came and told Christ that hee would follow him wheresoever he went, *Mat. 8. 19.* Jesus saith unto him, *The Foxes have holes, and the birds of the aire have nests, but the Son of Man hat not whereon to lay his head.* As if he should have said, You must not expect great matter in following me, but you must be content to suffer hard things. Christ tels the young

young man that came running to him to know what he should doe for eternal life that if he would be perfect, he must sell all, and then come and follow him; if he would follow him fully, hee must be content to part with all for Christ, to sell all, as the wise Merchant sold all for the Pearle. If there be any thing in the world that you are not willing to part withall, if any thing that you are not willing to suffer, you cannot follow him fully. In this consists the uprightnesse of heart, to goe in a right line to God, what soever comes between God and us, yet not to fetch a compasse, but to go through it, for if we fetch a compasse, the line is not right. Wee must therefore strike through all troubles and hazards we meet withall, still keep our Way, not break the hedge of any Commandement to avoid any peece of soule way. Many think they desire to follow God, but when they meet with some trouble in their way, then they would fetch compasse to baulke that, and yet hope to come to God well enough at last, they would bee loath not to be accounted followers of God:

God: But let such know that this fetching compass, which they think to be their wisdom, is the declining from uprightnesse. Many follow God, as the Dogge followes his Master, till hee comes by a Garrison, and then he lets Master goe, and turnes aside to le. Thus many com to be forward in profession of religion, till they meet with some opportunity of satisfying their lusts, then they leave off and turne aside to the enjoyment of them. But the heart that fully followes God, is not onely willing to part with any lust for Christ, but it gives up itselfe to the dispose of God, to become of his estate, credit, liberty, comforts, life, what God pleases; it is not sollicitous about these things, the business that it hath to doe, is to follow the Lord, it knows that it is the work of the Lord to take care for it about these things, while it is following of him.

It is said of *Amaziah*, *2 Chron. 25. 1.* That he did that indeed which was right in the sight of the Lord, but not with a perfect heart; hee did many good things, but he had not a heart

to follow God fully: and this was one Argument of it, which we have, *verse* 9. that he was so sollicitous about his money; for when the Man of God came to him, and told him the mind of God, that he must not have the Army of Israel to goe with him, because hee had hired the Army with an hundred Talents, he was very sollicitous what he should doe for his money; for so he saith, *But what shall we doe for the hundred Talents which I have given to the Army of Israel?* Whereas if his heart had been right and full in following God, as it should have been, it had been enough for him to have known the command of God, let become of the hundred Talents what they will.

Seventhly, to follow God fully, is to follow him onely, so as to bee willing to dedicate, to devote, whatsoever God sees us still enjoy, to God alone: If we have any gifts, any estate, any esteem in the world, all shall bee employed for God alone, all shall bee laid out for him. As we must be willing to lose all things for him, when he calls for

for them, (of which before) so we must
 endeavour to use all things for him,
 while we doe enjoy them. To follow
 God fully, is to follow him as the high-
 est good, as the onely good, as the All
 sufficient good, as the Fountaine of all
 good, as the Rule of all good, to fol-
 low him so, as to follow nothing else
 but God; not onely to follow God
 chiefly, that is more then to follow any
 thing else but to follow him only. But
 how is that? I mean thus, we must fol-
 low God in our following any thing
 else, we must follow all for God, in
 reference to God, in subordination un-
 der God, and then we cannot be said to
 follow the creature, but it is God that is
 followed in it. As when God is fol-
 lowed in reference and subordination
 to any good in the creature, it is not
 then God but the Creature that we fol-
 low; so when the Creature is followed
 in subordination to God, it is God, and
 not the Creature that is followed. As
 thus, when David was in the dry Wil-
 derness, no question he desired water;
 yet, *Psal. 63. 1. I thirst after thee, O Lord,*
in a dry and barren Wilderness, where no
water

MARK II : He doth not say, I thirst after water, but after thee, because he sought all in reference to God, and so it was God alone that he thirsted for. When we desire nothing, when we seek after nothing, when wee let out our hearts to nothing, use, enjoy nothing, but in order to God, when all the good, comfort, sweetnesse, desirablenesse in any creature is in the reference it hath to God, so farre as God is in it, as God is honoured, or enjoyed by it, when God alone is lifted up in the heart in the use of every creature, this is to follow God fully. *Thou shalt worship the Lord thy God, and him onely shalt thou serve,* thou shalt follow the Lord thy God, and him onely shalt thou follow. Christ chargeth the Jews, in *John 5. verse 44.* that they did not seek the honour that came from God onely, and this was that which kept them off from beleeving: this is enough to keepe us off from GOD forever.

If we would have our heart come up fully to God onely, it is not enough to seek the honor that comes from God, but we must seek the honour that comes
 S from

from God onely : and this is the true singlenesse of heart which the Scripture speaks of, when it singles out this object, and eyes it alone.

The doubleness of a mans heart consists not so much in that it is otherwise within, then that it appears outward, but in that it is divided to divers objects ; it doth not fixe upon God as the onely object : and as double-minded men have double objects, so they have double motions : as the Planets that are carried in their motion one way by the Heavens, but have besides a private motion of their own, so many are carried to God by some externall, yea, it may be, Internall Motives ; but yet they have a private motion of their own another way to other things ; God alone is not the Center of their hearts.

Eighthly, the Soule then follows God fully, when it carries thorow the work it undertakes, against all discouragements and hinderances : As a Ship comming with full saile, bears all down before it. It doth not onely work, but works thoroughly, works out that it doth

doth, As Phil. 2. 12. *Work out your salvation; work till you get the work thorough:* This soule works after God in his wayes, and that with power, though it findes no good comes in by them for the present, though it hath wrought a long time, and yet sees nothing comming in, yet it murmurs not, it repines not, it repents not of any thing it hath done for God, it complains not with those Hypocrites, *Esay 58. 3. Wherefore have we fasted, and thou seest not, and wherefore have we afflicted our souls, and thou regardest not?* Nor with those in *Malach. 1. 13.* who say, *What a wearinesse is this?* and, chap. 3. 14. who say, *It is in vain to serve the Lord, and what profit is there that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts?* But this Soule that follows God fully, makes no such complaints, but goes on still in the way of God: though the flesh be weary and tired, it gos on still. As *Gideon* and those three hundred men that were with him, *Judges 8. v. 4.* though they were faint, yet they went on pursuing, so here, though there may be

much faintnesse and weaknesse, yet the soule doth not think of turning back again, but goes on still, pursuing in that way it hath begun, it is glad it hath done any thing for God, and it resolves still to doe more, how euer God pleases to deale with it. Though he may be weary in his following the Lord, yet hee is not weary of following the Lord.

Many follow the Lord, as a begger follows a man, onely in expectation of Almes, he follows him a furlong or two, begging; but if he sees the man goes still from him, he leaves off, and let him go: so many will pray, and heare, and seek after God for a while; but if they feel not that come in, which they did expect, they grow weary, and leave off. Duties that bring present comfort with them, many can be content to be exercised in, but if they finde nothing coming in by them, then their hearts sink in discouragement, they have no heart to doe any thing. As it is said of Ephraim, *Hos 10. 11. Ephraim is as an Heifer, that loves to tread out the Corne: Ephraim loved to tread*

tread out the Corn, but not to Plow: The Heifer while it was treading out the Corn, did feed upon the Corn, and so had present delight in that work it did; but the Heifer that plowed, did labour, and spend its strength, but had no refreshment till after the work was done: Thus it is with many, that work, that hath present joy, that hath present refreshment in it, while they are about it, they can take content in it; but if they must work and tire the flesh, and yet have no present refreshing, but must continue working a great while, and stay till the accomplishment of the work, before any benefit comes by it, this they like not: But one that follows the Lord fully, resolves to follow him, though he hides himself; as David, Ps. 101. 2. *I will behaue my self wisely, in a perfect way; Oh when wilt thou come unto me? I will walk within my house with a perfect heart.* As if David should have said, I am resolved to walk before thee in a perfect way, and yet I have not thy gracious presence with me; oh when wilt thou come unto me? but still whatsoever becomes of me, I am determined

Cypr. upon
that voyce
that came
from hea-
ven, This is
my beloved
Son, hear
him.

*Loquere Ma-
gister bono,
libenter te
audio, & cū
adversariis
mihi audio te
cum irasceri.*

to continue walking within my house
with a perfect heart. The like place we
have, *Psal. 119. 8. I will keep thy statutes,
oh forsake me not utterly.* As if he should
have said, O Lord, thou hast in some de-
gree forsaken me, thou seemest as if thou
wouldest forsake me; yet Lord, I am
determined that I will keep thy statutes.
Thus the upright heart resolves,
Though I should perish everlastingly,
yet I will perish following the Lord;
and if I cannot follow him, I will cry
after him; and if I cannot cry after him,
I will look towards him; yea, though
he appear to be angry, yet will I fol-
low him: as *Job, Though he kills me, yet
will I trust in him.* Though there bee
much guiltinesse upon the spirit, so that
the Devill, and an unbelieving sullen
heart would much discourage from fol-
lowing after the Lord, yet still it will
not leave off, but it labours to encou-
rage it self, as *Samuel* did the people,
*1 Sam. 12. 20, 21. Samuel said unto the
people, Feare not, ye have done all this wick-
ednesse, yet turn not aside from following
the Lord, but serve the Lord with all your
heart; and turn you not aside: for then
should*

Should you goe after vain things, which cannot profit nor deliver, for they are vain. Thus the soule that follows the Lord, reasons with it self, Though it is true I have sinned, mine iniquities are great, God may justly be provoked, and for ever reject me, yet I will not turn aside from following him: I know there is no good to be got elsewhere: though I be unworthy of mercy, yet God is worthy of honour, and therefore what ever I can doe, I will, that God may have honour, though I perish; yea, this soule though it receives many a repulse, yet still it will follow. As the woman of *Canan*, though Christ called her Dog, yet she leaves not off; she acknowledgeth her self to be a Dog, yet still she seeks. Yea, though God seems to go crosse vvayes, quite contrary to that the soule expected, yet still this soule vvill follow him even in those vvays. As vvhen the Lord called *Abraham* to follow him into a land that should flow vvith milk and honey, *Gen. 12. 1.* *Abraham* vvvas content to leave his ovn Country, his Fathers house, his kindred, and all his

friends; and notwithstanding as soon as he came into that Land, he found there vvas a famine in the land, *Gen. 12. 10.* so that he was forced to get into Egypt, and that with the perill of his life, or else he must have starved. Flesh and blood vwould have murmured much at this, and have said, vwhat? is this that Land that God said he vwould shew me? is this that fruitfull Land for vvhich I must leave my Country, and all my freinds? and now as soon as I come into it, I am ready to starve in it: and yet *Abraham* followved God still in all the vwayes he vvas pleased to lead him in. Again, vwhen God promised to multiply his Seed as the Star of heaven, yet for twenty years after this, *Sarah* vvas barren; God seemed to neglect his promise: and after vwhen he had a child in vvhom all the Nations of the earth were to be blessed; yet this child *Abraham* must kill: And here God seems to goe cross to his Promise, yet *Abraham* followvs God still. One vwho followvs God fully indeed, looks up to the goodnes of God in himself, & in his Promise; not to it as it appears to sense: he

he sees more good in the promise, then in all the things in the world; though he sees nothing, though he feels nothing in himselfe, nor in any creature for the present; and what work he followes the Lord in, he will not leave imperfect; he will not give over till he sees something come of it: if he followes God for a broken heart, he will pray and meditate, and pray and meditate again, and again, if it were a thousand times, and a thousand times over again, till the work comes to some effect. And so for power over a corruption, and strength in any grace; where there is truth of grace, there will be working like fire that never leaves working till it breaks forth, and gets the victory.

Hence that place of our Saviour: *Matth. 12. 20.* where he sayes, he will not quench the smoking flax, nor break the bruised reed, till he send forth judgement into victory. If we observe the place of the Prophet from whence this is taken, which is *Esay 42. 3.* the words are, *He shall bring forth judgement unto truth:* noting that wheresoever there is truth,

truth, there will be victory: Christ will
drown the smoking flax, that is, the
least worke of grace, till Judgement,
that is, this work of sanctification be
brought into victory, and overcome
what opposeth it. If he brings any be-
ginnings of grace to truth, the victo-
ry is already gotten. It is reported of
Master Bradford, that he would never
leave off when he was in holy duties,
till he found something comming in, as
in confession of sinne, till he found his
heart melt and break for sinne; in seek-
ing pardon, till he found some quieting
of his spirit, in some intimation from
God of his love, and so for grace, till
he found his heart warmed and quick-
ned. It is an excellent thing indeed, to
resolve to follow the Lord in duty
howsoever, though nothing should
come in by it to our selves: but yet the
heart that is right, will never be satisfied
in the performance of a duty, till it find
some manifestation of Gods presence
in it, some work of God put forth up-
on it, by it, it will not rest in duty per-
formed, it is not satisfied in good in-
clinations, in good desires it hath, nor

in gifts it receives; nor in comforts it
 findes in the creature, nor in enlarge-
 ments and more inward joyes, but it
 must have grace, and God, it must have
 some impressi on of God upon it, to ear-
 ry with it as a Seale of that presence
 of God it did enjoy in the duty: it so
 strives with the Lord, as it resolves
 not to let him goe, till it hath got a
 blessing. It is a very full expres-
 sion that Saint Bernard hath to this
 purpose in two or three words; O what
 a mercy were it continually to enjoy
 that which hee saith! O Lord, sayth
 hee, *I never goe away from thee without
 thee*: he means he never leaves off du-
 ty, till hee gets the presence of God,
 and so carries the Lord along with him.
 Oh, how often doe we goe from God
 wi hout God! Wee thinke it enough
 that we have been before him in holy
 duties, though indeed wee still abide
 strangers to him, and hee to us. How
 often doth God send us empty away
 from his presence, vvhich we should
 account a sore and grievous affliction?
 But here is the misery, we are not sen-
 sible of this, if we have our desires in
 the

*Nunquam
 abs te, absque
 te recedo.
 Bern Ep.
 116.*

the creature, we are quieted and satisfied: whereas if our hearts were fully after the Lord as they ought, when we are before him, we should cry to him, as *Moses* in another case, *Exod. 33. Except thy presence goe with me, Lord send me not hence.*

9. One that followes God fully, is willing to engage and binde himselfe to God, by the most full and strong bonds, and engagements that can be: his spirit is at the greatest liberty when he is most strongly bound to the Lord. That place in the *2 Chron. 15. 12.* is very observable for this; *Asa* and his people enter into a covenant to seeke the Lord God of their Fathers, with all their heart, and with all their soules, yet so, as whosoever would not seeke the Lord God, should be put to death, whether small or great, man or woman, and they sware unto the Lord with shoutings, and with Trumpets, and with Cornets: But were they not afterwards troubled, that they had tied and bound themselves? Would they not have thought it better to have been at more liberty? No surely, for ver

13. the Text sayes, That all Judah re-
joyced in the oath, and this reason is gi-
uen, Because they had sworn with all their
heart, and sought him with their whole soul.
When any seek God with their vvhole
heart, vvhith their vvhole soule, they
are not onely vvhilling to engage them-
selves to God, but they rejoyce in their
engagements. This *Nehemiah* whose
heart was fully set for God, did him-
selfe, and got the Princes, the Priests,
Leuites, and people, to make a sure co-
venant, to write it, to seale it, *Chap. 9.*
38. And as if this were not engagement
enough, they further enter into a curse,
and into an oath to walk in Gods Law,
to observe and doe all the Commande-
ments of the Lord, and his Judgements,
and his Statutes. Thus *David* discovers
the fullnesse of his spirit in following
after the Lord, in that he not onely pro-
mises but sweares he wil keep the righ-
teous Judgements of the Lord, *Psal. 119.*
106. It is a signe that mens hearts are
not fully taken off from their sin, when
they doe not fully come off in the Co-
venant of the Lord. *Ex. 24. 3. 7.*
No, may some say, it is because wee
often

often covenant with God, and finde we are overcome again, and doe break covenant with him, and therefore we are afraid to enter into covenant any more. Is it not better not to covenant, then not to perform.

Answer, It is true, if men covenant, and wilfully neglect, they were better not to covenant at all; but yet when we enter into covenant, we have the testimony of our consciences, that we labour as in the sight of God, to fulfill our covenants we make, and it is the burthen of our soules that wee take by them; then I say, that wee are still to goe on, and engage our selves further; our covenants doe not aggravate our sinne, but in time they will help us against our sinne: this is one way that God hath appointed to strengthen us, and therefore wee must not complaine of weaknesse, and yet neglect any way appointed by God, to get strength by.

To follow God fully, is to abide in all these, constant to the end of our dayes; that is, we must be constant in Gods wayes, not think it enough to en-

ter into them by fits and starts, but the wayes of God must be our ordinary track. *Prov. 16. 17. The high way of the upright is to depart from evil;* It is his common road, and constant course: and wee must continue faithfull before the Lord unto the death. It is the commendation of *Hezekiah, 2 Kings 8. 6. He clave unto the Lord and departed not.* And *David, Psalm 119. 112. hee hath, He hath inclined his heart to performe Gods statutes alway;* but as if that expression were not enough to signifie his continuance, he addes, *even unto the end. Job 17. 9. The righteous holds on his way.* A heart that hath given up it selfe fully to God, doth never forsake him. There is no Apostate in the world; but if wee could trace him along in his wayes, to his very beginning, we might find, that in the entrance of his profession, there was not a full giving up himselfe to God, there was not an absolute surrender made of all that hee was, and had, unto the Lord. It may be said of him, as it was of *Amaziah, 2 Chron. 24. 24. Hee did that which was right in the sight of the Lord;* yet hee did it not with a perfect heart.

There

There are three reasons why it must needs be, that that man which followes God fully, must needs follow him constantly and forever.

First, because where ever the Lord brings any to follow him fully, he causeth such a perfect breach between him and that soule, as there is no possibility that ever there should be a reconciliation made, that the breach should be made up again. An unsound heart falls out with his sinne, as there is a possibility of reconciliation, and therefore when such a one finds trouble in Gods service he is willing to enter into party again, upon termes of agreement with his sin, but it is not so with a truly godly heart, there is such a breach made, as there is no hope of reconciliation. It was *Achish*'s policie to get *Absolon* to stick to him, so as never to leave him. To take away the feare that there might be, lest *Absolon* in time might be reconciled to his father, and so leave him, therefore he sought to make such a breach between him & his father, as there should never bee any hope of reconciliation, and so hee might bee the surer to keep

constant to him, and the people that
joynted with him, and therefore he ad-
vised, that *Isaiah* should goe in to his
Fathers Concubines upon the house
top, in the sight of all the people, *Isa. 56. 1. 2.* It is the wisdom of God,
that he may have followers never to
leave him, to make such breaches be-
tween sinne and their soules at first, so
as there may never be hope of peere
between them againe. As the Devill
when he would draw one to be his fod
ever, he seekes to make great breathes
between God and him, that if he should
have ever any thoughts of returning,
he may discourage and sink his spirit
with thoughts of despair, telling him
there is no hope of good in returning
that way, and therefore it were bet-
ter for him to continue as he is, as *1st. 3. 37.*
Then saiest thou, there is no hope, 2do, for I have
lived strangers, and after them will I go.
When the Devill gets one who hath
been forward in the profession of reli-
gion to Apostatize, he laboureth to make
such a breath between him and his for-
mer course, as not onely to fall off from
it, but to hate it, and to persecute it, and

to turn deadly enemy to life: and then both the Devill and wicked men think, they are sure of him for ever: and indeed it is very seldome that ever such a one returns. Bishop *Latimer* in a Sermon before King *Edward*, tels of one who fell away from the known truth, and after fell to mocking and scorning it, and yet was after touched in conscience for it, beware of this sinne, sayes *Latimer*; for I have knowne no more but this one man, that ever fell from the truth; and afterwards repented; I have known many fall, but never any but this repent. Now the breach between sinne and the Soule in conversion, is as great as between God and the Soule in the Apostasie: yea, greater; for there is a possibility of reconciliation in the one, but never in the other: and therefore as the one, because of this great breach between God and his soul, doth follow the Devill, and his destruction for ever; so the other, because of the breach between sinne and the soule, doth follow the Lord, and his salvation for ever: as in the one, the gifts of Gods Spirit are so cast out, as usually they never

was returned again, so in the other, the un-
clean spirit is so cast out, as it never
comes back again.

A second Reason, why that man
that follows the Lord fully, must needs
follow him for ever, is, because at the
first giving up himselfe to God, he was
content to let goe all other holds, and
all other hopes in all creature com-
forts whatsoever, and so to venture
himselfe upon God, as to be content to
be miserable for ever if he finde not es-
sough in God to make him happy: he
hath so let all other things goe, as if he
should faile here, he hath nowhither to
retire, he hath reserved no way, nor
meanes for to help himselfe by, if hee
should miscarry here, hee hath laid all
the weight of all his comforts, of all his
hopes, of all his happinesse upon the
Lord; he hath no other prop that hee
doth or can expect any support by:
there is a blessed necessity upon him to
follow the Lord for ever, and this ne-
cessity the soule is glad of; and this is
the reason why God in his first bring-
ing a soule home to himselfe, useth for
much meanes to take it off from all o-
ther

the things, namely, that it might fol-
low himſelf over. As it is reported of
William the Conquerour, when he
came to invade England, and had lan-
ded his ſouldiers, he ſent back his ſhips,
that ſo they might have no hope of re-
treating back again, & ſo they were put
upon a neceſſity of fighting it out to the
utmoſt. Thus the Lord takes off the
ſoule from all its former hopes and
props, that it may have no hangings af-
ter any thing but himſelf, but through-
ly fight the good fight of faith, and
with reſolution hold on its courſe to
the end. But it is otherwiſe with a falſe
unſound heart, though ſuch a one may
follow God in many glorious perfor-
mances, yet it ſecretly reſerves ſome-
thing in caſe of failing here; when it
enters upon Gods wayes, it is enlighte-
ned ſo farre as it thinks ſome good may
be had here; yet, it hath a taſte, it may
be of much ſweetneſſe in theſe wayes,
but dares not venture all upon them;
he would be glad to have ſomething to
reſt in, ſo that he ſhould ſay here,
he reſerves a back ſtore, that he may
turn his ſheet away, & ſo this way ſhall

prove troublesome and dangerous, he enters upon Gods wayes, not without suspitions and jealousies, that possibly he may meet with such inconveniences as may make him so with mee had been more wise, and not put himselfe in too farre, he sees many others, who being deeply engaged, and gone on so farre in those wayes, wherein they meet with much trouble, many sore and heavy afflictions; and they thinke they doe, or at least may repent themselves, and wish they had not ventured themselves so farre, as that now they know not how to goe back again, and if they were to begin again, he thinks they would be wiser, and hearken to grave advice for more moderation.

The King of *Navarre* told *Rexa*, he would launch no further into the Sea, then he might be sure to return safe up to the Haven; though he shewed some countenance to Religion, yet he would be sure to save himselfe. Many thinke it wisdome not to venture all in one bottom. It was once the spech of a deep Politician, that it was good to follow the truth, but not to follow it too naye

*Pelago se
non ita com-
missurus es-
set, quin
quando libe-
ret pedem
referre pos-
set.*

at the heeles, lest it dash out his braines. Ananias and Sapphira would be Christians, they would joyn with the Apostles, they saw great things were done by them, their possessions must be sold, and the money laid at the Apostles feet, but something must be reserved, in case they should want afterwards, and then repent them they had gone so far, when it should be too late; and this is the very root of Apostasie. But it is otherwise with a sincere heart that followes God fully, in such a one there is a holy kinde of desperateneffe, so to cast it selfe upon God and his wayes, as never to expect any comfort, any good, but there; and therefore this is that it must rest to for ever, and follow after for ever.

3 The soule that followes God fully, will follow him for ever, because in the full following of the Lord, it findes so much ease, peace, joy, satisfaction, as it is for ever settled and confirmed in this way: There is never ease, sweetnesse, and full contentment in Gods wayes, untill the heart comes off fully, till then it is distracted with jealousies, feares,

feares, doubts, lingrings after some other way, many temptations pester-
ing the spirit continually: but when it is
fully come off, then it goes on with
ease, it is satisfied, and blesseth it selfe in
the way wherein it is, temptations va-
nish, the soule is freed from much di-
straction and trouble. As the Ship that
is part in the mud, and part in the water,
is qattered up and down, and beats up
and down, so as in a little time it beats it
selfe all in pieces; but if it be taken off
from the mud, and be put into the full
streame, it goes with ease and safety.
Thus it is with a mans heart: while it
stickes partly in the mud of the World,
or filth of any lust, and conviction of
conscience strives to raise it, but it is
not fully taken off, there is nothing but
vexation and trouble in that soule: but
when it is taken off, and gives up it selfe
fully to God in his blessed and holy
wayes, Oh that sweet and blessed ease
that now it findes! When a man halts,
the way is tedious to him, hee is soone
weary, and gives over; but when he is
sound, the way is easie, he holds on his
way to the end: so when there is false-

*Tuiores vi-
vamus, si so-
lum Deo da-
mus; non au-
tem nos illi
ex parte, &
nobis ex par-
te committi-
mus. Aug. de
bono perse-
verant. c. 6.*

ness in mens hearts, they doe but halt in the wayes of God, they quickly find them tedious; but others, who are of sound spirits, they finde them delightful, and goe on with strength, and hold onto the end. The reason that Philosophers give why the heavens are incorruptible, is, because the forme of them is so excellent, as it wholly fills up the utmost capacity of the matter: so the reason of the holding on of the upright heart, is, the full satisfaction of it, the filling up the full capacity of it, with contentment and delight in Gods wayes.

Thus have you heard what it is to follow God fully.

CHAP. II.

The excellency of this frame of Spirit in foure things.

THe second thing propounded in the point, was, to shew wherein the excellency of such a kinde of frame of Spirit lies, take it in these 4. things.

First,

First, this is truly to honour God as a God; except God be honoured as infinite, he is not honoured as God; now it is the full following him that onely honours him as infinite; where God is followed and not thus, he is followed no otherwise then a Creature may be followed; this is not therefore to honour him as a God, but rather it is a dishonour to that infinite Excellency and blessedness of his, whereby he is infinitely above all that Creatures are; or that they are any way capable of. The great thing that God aimed at in the creating of the Heavens and Earth, was, that he might by Angels and Men, be honoured as a GOD, and therefore that which gives him this, hath true and much excellency in it.

Secondly, this full following of God, doth much honour the work of Grace, and the profession of Godliness; it shewes a Reality, Power, Excellency and Beauty in it; it shewes that it proceeds out of the fulness of Jesu's Christ, such as hath high and heavenly principles; when there is power,
pro-

proportion, and constancy in a mans wayes, there must needs be much beauty in them; there is a forcing of conviction from the consciences of evill men by them: this takes away all pretences from men, that they know not how to speake evill of the wayes of godlinesse, they know not how to oppose and persecute them, when they can see no flaw, when, though they watch what they can, yet they can see nothing unsutable to their principles. The principles of godlinesse for the most part are acknowledged by the consciences of the worst, who have any light in them; and therefore when all a mans ways are sutable to these, it puts wicked men to a stand, they know not what to say against such men, nor against their way; but their own thoughts tell them, that surely there is something in these men, that hath reality, and power, and divine excellency in it, that is from none other but from God himself.

Thirdly, this hath such excellency in it, as that God himself boasts of such as these are; as they glory in the Lord, blessed

blesse themselves in the Lord, so the Lord seems to glory in them, and to account his name blessed by them, as you may see how God rejoyces in, and makes his boast of Iob, Chap. 1. verse 8. *Hast thou considered my servant Iob; there is none like him in the earth, a perfect, and an upright man?* And so of David, *I have found a man after mine own heart, which shall fulfill all my will:* So of those we read in Rev. 14. *These are they which were not defiled;* and again, *These are they which follow the Lambe whithersoever he goeth;* and again in the same verse, *These were redeemed from among men, being the first fruits unto God, and the Lambe, and in their mouth was found no guile.*

Fourthly, this following of the Lord fully, doth ever attain its end; it prospers in that it works for: in whatsoever thing any soule follows the Lord fully, it shall be sure to accomplish that it aymes at, and to be satisfied in that it would have: As Hos 6. *Then shall we know, if we follow on to know to the Lord:* Thus David, in Psal. 63. where his soule thirsted after God, his fl sh longed for him, his soule followed after him, he saith himself

himself in the same Psalm, that Gods
right hand did not uphold him, and
that his soule should be satisfied, as with
marrow, and fatnesse, and his mouth
should praise the Lord with joyfull
lips, and the King shall rejoyce in
God.

CHAP. III.

*Rebuke to diuers sorts, whose spirits are not
full in following after the Lord.*

IF thus to follow the Lord fully, be
so excellent, if this fulnesse of spirit
be such an honour unto Gods people,
then justly are those rebuked, whose
spirits are not full in following the
Lord, who acknowledge the Lord wor-
thy to be followed, but their spirits are
fleight and vain, their hearts are strai-
ned in the wayes of the Lord, they do
not fill up this blessed work of follow-
ing after the Lord, their hearts doe
most barely fall, and most miserably
vanish in it.

As first, some are convinced, their
judgements and consciences are for

God

God, but their lusts carry them violent
 another way: O the miserable con-
 dition of these mens spirits; while their
 lusts needs draw one way, and their
 reason another: it is not so great an evil
 to have wilde Horses tied to the mem-
 bers of ones body; taming of them by
 drawing contrary wayes.

Secondly, others rest in their good
 inclinations, their good desires; they
 say they would faine doe better, and they
 hope God will accept the will for the
 deed; they like of Gods wayes; and
 speak well of good men, and therefore
 they thinke their hearts are for God; but
 these desires and good motions, are
 but as little buds and things that come
 out of the roots of vices, or from the
 middle of their body, which come to
 nothing, they never grow up to bear
 any fruit, these are yet farre from fol-
 lowing the Lord fully and lovingly;
 For, if God should see of vildness in this to
 v. Their judgements are not yet im-
 proved, nor thoroughly convinced of
 the voyson and infinite evil there is in
 sin; of that absolute infinite necessity
 there is in the holy wayes of God, they
 see

see not the dreadfull authoricy of God in every truth; they think it were well if things were amended, it were good if more were done than this, God help us, we have all our infirmities: and though they doe not as others doe, yet they hope their hearts are good towards God; were it not for some inconveniences they are like to meet withall, they could be content to doe more then they doe. But what is this, to that mighty work of God upon this spirit, convicting of the infinite necessity, equity, beauty of his blessed wayes. What is this to that sight of Gods infinit, dreadfull authoricy? Those whose hearts the Lord takes off from other things, to work fully after himself, he begins thus with them, in the powerfull enlightning, and convincing of their judgments.

These never were made sensible of their inability to have holy desires after God, so as to see any need of any speciall work of the holy Ghost, to raise such desires in their hearts. Those who are not sensible of their inability to have holy desires, though they may have many
flashes

subies like unto holy desires, yet they are wholly strangers to those desires after God, which are truly holy.

3 These prize not the meanes of grace, they long not after them, they will not labour, they will not bee at charge, they will not endure hardship to attain them, they are not conscientious in the use of them, in any power, they use not all means; if one way will not bring their desires to effects, they try not other wayes; they are not solicitous about the successe of means, they look not much after them, but rest themselves in the bare use of them, not examining, nor searching their hearts, to see what is in them that hinders the blessing, nor bemoaning their unprofitablenesse under means.

4 Their desires are not strong, unsatiable; other contentments quiet their hearts; Time wears away the strength of their desires, though they be as farre from the enjoyment of the things that were desired, as they were at the first.

5 Their endeavours are not powerful, they are not working constant endeavours; they doe not dedicate, devote

an word
led, ed con
gab dnu
ndian
and conlt
anap/ah
V. q. noc

voto, give up themselves, whatever they are, or have, to the seeking after the Lord; their consciences can not but tell them, that the strength of their hearts, and endeavours, is after other things: *David in the 119. Psalm 48. saith, That he would lift up his hands unto Gods commandments, which he had loved, and he would meditate in his Statutes. He did not think it enough to have a love to, to have some wishes, and desires, to keep Gods Commandments, but he would lift up his hands to them, he would set himself on work in labouring to obey them, he would meditate, set his minde and thoughts, to plot and contrive, how he might best come to the fulfilling of them, Psalm 27. 34. One thing have I desired, and that will I seek after. Certainly those sleight, vain desires, and wishes that there are in many peoples hearts, are not the following this blessed God folly, they are but the dallings, and triflings with God and their own souls, they are so far from bringing them unto God, as they prove to be their destruction. The desire of the flesh shall kill him, for his hands refuse to labour.*

Grace cannot be had with doing nothing.
Nemo casa fit sapiens.
Sen ep. 77.

labours, Prov. 21. 25.

Thirdly, others have good resolutions now and then in some good moods; the truths of God come darting in with some power, as they cannot but yeeld to them, and then they are resolved that they will doe better; that it shall not be with them as it hath been; they will set upon a new course of life, things shall be reformed, and their lives shall be changed; but yet these vanish too, they follow not God fully; they are as those in the 7. Dem. 27. who seemed to have strong resolutions to walk in Gods wayes: *Goethan neare, say they to Moses, and heare all that the Lord God shall say, and speake thou unto us all that the Lord our God shall speake unto thee, and we will heare it, and doe it.* But as the Lord said there concerning them, verse 29. So I may say of these, *Oh that there were such a heart in them,* how farre are they from having yet a heart to follow God fully?

For, Their resolutions are not fruits of their deep Humiliation, for their former neglect of God, and the

former sinfulness of their wayes; They are onely to procure peace unto themselves for the present, their hearts being stilled by the power of the truth darts in.

2. They arise not from changed principles, from a renewed nature, from out of love to the Lord and his blessed wayes, hence they vanish, and they never bring them up unto the Lord.

Fourthly, others have strong, sudden affections, they feele sometimes some meltings, in sorrow for sinne, in hearing the blessed truths of God revealed to them; they feele some sweetness in the working of truths upon their hearts, they are sensible of some joyes in good things, they have a taste of the powers of the world to come. When they heare Christ preached, or see his body broken, or his blood shed in the Sacrament, they think with themselves, Oh that Jesus Christ should come from heaven to save such poore wretches as we are, that hee should shed his pretious blood, that he should die for such vile sinners! yet these are a great way off from following the Lord fully.

For,

For, 1 These affections are sudden and flashing, the truths of God passe by them, leaving a little glimmering behind them, or as water passeth thow a Conduit, and leaves a dew, but they soak not into the heart, as the water soakes into the earth to make it fruitfull.

2 These are stirred with the pardoning, comforting, saving mercies of God, but not with the humbling, renewing, sanctifying mercies: When the Word puts them upon any hard thing to flesh and blood, it is unfavoury to them, their hearts turn from it. If the Word urge to strict examination of themselves, if it puts them upon the finding out of the deceits of their spirits, their secret corruptions, and would strain them to higher duties then their principles reach unto, then their spirits fly off, they seek to blesse themselves in that they have already, and think that these things trouble people more then needs, and if GOD should not be mercifull to such who finde such affections, such stirrings of hearts as we do, then Lord what shall become of us?

3 These fleshly affections doe not arise from spirituall judgement, apprehending the spirituall excellencies of godlinesse, after a spirituall manner, their apprehensions of spirituall and heavenly things, are too too carnall and sensitive: Hence afterwards when they come to finde the good things of the wayes of God to be spirituall and heavenly, not sutable to those apprehensions they had of them, their hearts are then taken off, as those we read of in the 6. of Iohn 34. verse, when Christ told them, *That the bread of God is he which cometh down from heaven, and giveth life unto the world,* Oh say they, *Lord ever give us this bread,* their hearts were up and exceedingly stirred; Well, as if Christ should have said, You shall have it, *I am the bread of life, He that cometh unto me shall never hunger, but that beleeveth in me shall never thirst,* as if he should have said, This must be done by faith, you must feed upon my flesh by faith, and drink of my blood by faith. But now they having apprehended a strange kinde of bread from heaven before, and afterwards,

wards hearing of no other, but com-
 ming to Christ, & beleeving in Christ,
 they were deceived of their expectati-
 ons, and so were offended. and now
 their affections fall; for *verse 41.* they
 begin to murmur at him; and *verse 50.*
 they said, *It was an hard saying: who*
could heare it? and *verse 66.* From this
 time many of them went back, and walked
 no more with him. The like example we
 finde in the *Gallians*: at the first they
 would have pluckt out their eyes for
 Saint Paul; their affections were so stir-
 red by his Ministry, they apprehen-
 ded some great matters in the message
 of the Gospel that Saint Paul brought;
 but afterwards, finding that those great
 and excellent things that the Gospel
 spake of, were onely spirituall, which
 their carnall hearts had little skill of,
 and could not relish, their affections
 were soon cooled, and they fell off
 from Saint Paul. Take heed therefore
 of resting to these flashy affections; for
 if you doe, when these are gone, your
 hearts will be left in darknesse. Many
 examples are known of such, who have
 proved to be most vile Apostates; yet

time was wherein they have had many melings; much sudden strong Joy, so as they have professed, that the joy they have found, hath been so great, that if it had continued but a while, they could not have lived, but their spirits would have expired. A solid work of the soule proceeding from an humble broken heart, casting it selfe upon the faithfulnessse and freenessse of the grace of God in the promise, for pardoning and sanctifying mercy, and there resting, so as willing to venture it selfe there for ever, though it hath no present sence of joy, yet it is farre more to be prized then the strongest of these sudden flashes of affection. These fleshy affections which have not principles to maintain them, are like Goodwins in the Cuir running with wine at the coronation of Princes, or some other great triumph, but it will not hold; they are like Land-floods, which seeme to be a great sea, but come to nothing in a day or two; As there may be flashes of terror, and yet no true fear of God. The Israelites were terrified when the Law was given, & yet God saith, *Deut. 5. 29.*

Oh that there were a heart that they would
 fear me! So there may bee flashes of
 joy, desire, sorrow, and yet no true san-
 ctified joy, desire, or sorrow at all.
 There is much deceit in mens affec-
 tions: Affections not well principled,
 nor well grounded, soon vanish, time
 will weare them away. The people of
 Israel at the giving of the Law, had
 their affections much stirred, so that
 one would have thought, they had
 been engaged unto the Lord forever,
 and yet within forty days their hearts
 were so taken off from God and his
 Law, as if God had never made him-
 self known unto them, they call to
 Aaron to make them gods to goe be-
 fore them, and say to the molten Calfe,
*These be thy gods, O Israel, which brought
 thee out of the Land of Egypt.* Another
 notable example we have of people
 whose affections are strong for the pre-
 sent, and yet worn away in a little
 time, in the 13. of Hosea 1. when E-
 phraim spake, *wheeling: Hee exalted
 himselfe in Israel, but when hee offended
 in Babel, hee died: When Ephraim spake,
 that is, when Ieroboam, who was of the*

Sanctified in
 Hosea 13.

Tribe of Ephraim, declared his purpose to alter the worship of God, the people at first were exceedingly affected with it, and they stood all trembling at such a strange thing as that was, the very thought of it made their Hearts to shake, because they knew how jealous a God the Lord was: But Jeroboam exalted himself in Israel, he went on resolutely in his way, and would bring his purpose to effect: Then the people in a little time were brought to offend in Baal, and then they died, and they became a dead, foolish, senseless people, fit to receive or do any thing, though never so vile.

Finally, others follow the Lord, but they follow him in a dull, heavy manner: there is no spirit, no heat, no life in their following of him; and therefore they do not follow him fully. They keep themselves in a middle temper, in a luke-warme course; they like well of Religion and profession, but what need men goe to take, what need they doe to much? As *Amos* said to the Israelites *Ezra 8. 28.* *I will let you goe, butly you shall not goe, for ye*

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way. The judgement of these men is for a middle way, they are mixed spirited men, like Ephraim, Hosea 7. 8. mixed with the people, as a cake not turned, halfe baked and halfe dough, they go on in an ordinary track of performing the duties of religion without any growth, or any sensiblenesse of the want of growth, they set upon some faire way of religion, which they perswade themselves is enough, and that they mean to hold to, they are content to make use of Christ, and the profession of Religion, so farre as may serve their owne turnes: but to entertain Christ and his truth as an absolute Lord to rule them, that their spirits cannot beare, in their converse there is no ribaldry, no filthines, so there is no warmth, no heat, to refresh and quicken any gracious spirit that hath to deale with them: in all the duties of religion that they have to perform, they take no pains with their hearts, to work them to God. *Luther* calls such kinde of men, *Cainists*, that is, such as *Cain*, who offer to God the worke done, but doe not offer them.

Cainiste
sunt offeren-
tes non per-
sonam, sed o-
pus personae.
Luth. de-
clamat. in
Decal.

themselves to God, they content themselves with generall hopes of Gods mercy; upon weak and unexamined grounds; they never trouble themselves in calling things into question, about their conditions, & their eternal estates; they never lay to heart the miseries of Gods Church, and the publick cause of God is not deare unto them: they have not heart enough to cause a melting spirit, for the dishonour that God hath by themselves, much more is that heart wanting, that should keep their hearts melting for that dishonour which God hath from others.

Now this temper is so farre from following the Lord fully, as it is loathsome and abominable to the Lord, so loathsome as he threatens to spue such out of his mouth.

It is observable, that of all the seven Churches we read of in the Revelation, there is some good said, every one is commended for something, only this Church of Laodicea excepted, which was a luke-warm Church, and of this there is no good at all said,

and

Christ
the
Church
of
Laodicea
is
the
Church
of
the
Laodiceans
which
is
the
Church
of
the
Laodiceans
which
is
the
Church
of
the
Laodiceans

and yet none of the Churches had that
high esteem of it selfe, as this had,
none of them conceited themselves to
be rich, and encreased with goods
and to have need of nothing, as this
did. No people doe so blesse them-
selves in their way, as luke-warme
people doe, and yet no people more
abominable to God then they. What
a dishonour is the luke-warme temper
to God, as if God were such a God,
as such flat, flight, dead-hearted for-
mall services as are performed by
them, were sufficient to honour his
holly, great, dreadfull, and infinite
Majesty. God pronounceth a curse
in *Malachi 1. verse 14.* against those
who doe not offer the best that possi-
bly they can, in sacrifice to him, and
gives this reason of it, *Because my Name
is dreadful, and I am a great King, saith
the Lord.* As if he should say, There-
fore lonely the most high and excellent
things that can be performed by the
creature, are fit to be tendered up to
me. *And thus saith the Lord God of Israel.*
This luke-warme temper wrongs
Jesus Christ exceedingly, as if there
were

were no other life and vertue in Iesus
 Christ, then to enable a man to doe as
 they doe. What hath Christ laid
 down his life, and shed his precious
 blood for the renewing of Gods I-
 mage in man, and is it nothing but
 this? If Christ had neuer come into
 the World, men might have done as
 much as this comes to. It is a wrong
 to the Holy Spirit likewise, for it is
 the Speciall office of the Holy Ghost,
 for to be a Sanctifier, to frame the heart
 to God, to quicken the soule with
 the life of grace and holinesse, and in
 this all it doth. This were a piteous
 work, if there were no more but this.
 It dishonours holinesse, which is the
 most glorious thing in the world, the
 life of God, the Divine Nature, this
 makes it as if it were nothing a mo-
 rall, lively, dead hearted, empty
 thing: this puts holinesse in subjection
 to humane reason, to carnall wis-
 dome, it must bow to their discretion,
 to the opinion and wayes of men, and
 in truth to their base lusts, though it be
 in a more cleanly way than in others.
 Be convinced then, that this is not
 that

that following the Lord fully, which is the honour of Gods people in his eyes.

Sixthly, some goe beyond this dull luke-warm temper, they are very forward in some things, but in other things their hearts stick; they come not off fully in them. *Agrippa* saith of himself, that *Paul* had almost perswaded him; the words are, *Thou perswapest me a little*. The hearts of these men are divided, as it is said of those in *Hose 10. 5.* they will not let goe their profession, but will keep their corruption too. As *Camden* reports of *Redwald* King of the East Saxons, the first Prince of his Nation that was baptized, yet in the same Church had one Altar for Christian religion, & another for sacrifices unto Devils: Thus these men joyne religion and their lust together. If they let out their hearts inordinately to any contentment, and take liberty sometimes in satisfying some lusts, they thinke to make up all again by some forwardnes & earnest devotion in some other thing; as many who get surfeits, think they can sweat and purge them out again.

This

This diuision of heart the Lord cannot endure, and therefore it followes in that place of *Hosea*, *They shall be found faulty*; or, as the words are read by some, *Now shall they be made desolate*: for in Hebrew the word signifies both to be guilty, and to be desolate. it is too much boldnesse and presumptuousnesse in men to venture to take liberty to themselves, to chuse wherein they will yeeld to God in some things, but in others to presume to satisfie themselves: This is not to cast downe our soules before the Lord, as poore, condemned, vile creatures, to lie at his mercy, in an humble, faithfull resignation of our selves up to him, in all wee are, or have, which is that honour that God expects from us, and is infinitely due vnto him.

While our hearts are thus diuided between God and other things, God doth not account himselfe obeyed, or honoured at all in any thing, all that we seeme to doe in truth, is nothing at all. Hence in *Ierem. 32. 23.* the Prophet chargeth the people with this, that they neither walked in Gods Law, and that they

they had done nothing of all that God had commanded them to doe, and *ver.* 30. he saith, they had onely done evill. And in 2 *Kings* 17. the people are said to feare the Lord, and serve their owne gods, *verse* 33, and yet in *verse* 34. the Text sayes, that they feared not the Lord; shewing unto us, that where the heart is divided between God and other things, there God hath not the heart at all, God is not feared, he is not honoured at all. If we joyn the counsels of the flesh with the Spirit, we frustrate all.

Seventhly, there are others who cannot be so easily convinced in what particulars they forsake God in any of his wayes; they seem to have a generall forwardnesse in that which is good, but the truth is, they follow themselves, and not God in all, they rise no higher then *Selfe* in all they doe, which their owne consciences upon search made, will tell them: the Commandement of God may be made the pretence, but *Selfe* is the chiefe Engine, *Selfe* is the great mover in all. As Phyisicians putting in many operative ingredients in-

to their Physick; and they are the things that work; but besides, they put in something to give a colour, or a little taste, which neither doth good nor hurt, that hath no operation at all: Thus it is in many mens Religion; self-ends are the operative ingredients in that they doe, and the shew of obedience to God, is but that which gives the colour, that that which they doe, may have the better appearance. It is impossible, that a man which seeks himself, should come up to this fulnesse of spirit that is required in this following of the Lord. *Hosea 10. 1.* it is said, That Israel is an empty Vine; Why so? He bringeth forth fruit unto himselfe; he brings forth fruit, but yet is empty, because he bringeth it forth unto himself. Where self-ends are the chiefe movers, there is no further latitude or degree of godlinesse minded, but such as may be servicable unto them. Now they cannot but be low, strait, narrow, in comparison of those who lift up God in all they doe; and therefore their profession must needs be empty and scant; not full and powerful, as it is in the other.

*Fructus ad-
equatus ei;
so the old
Latine.*

A self seeking heart is alwayes an empty heart, but a gracious heart is fruitful in all manner of fruitfull in all manner of pleasant fruits, new and old: And what is the reason? *I have laid them up for thee, O my beloved, Cant. 7. u. last.* Observe the difference. Israel is an empty Vine, he brings forth fruit to himself, but the Church here brings forth all manner of pleasant fruit; for she layes them up for her beloved, she brings them not forth for herself, as Israel did.

Eighty others follow the Lord earnestly a while, but afterwards they forsake him, they turn Apostates, they doe not fill up their work they have begun; but w doe all again, of whom it may be said as *Lament. 4. 8.* They were whiter then Milk, they were as Rubies and polished Saphires in regard of their glorious profession; but now they are blacker then a Coale. God may justly complain of them, as he did of his people, *Micha 2. 8.* *They who were my People yesterday, are now risen up against me, as an enemy:* it was far otherwise with them very lately, then now it is; Many are very hopefull at first, yet they prove excee-

ding vile afterwards, yea, the more forward in good at first, the more vile after: As the water that hath once been heat, and grows cold again, is colder then ever it was.

It is reported of *Nero*, who proved the very Monster of men for wickednes, yet in the first five years of his reigne, he behaved himself exceeding well, so that it was used as a Proverb to expresse the good beginnings of men, *Neros five first years*: So *Caligula*, who proved afterwards exceedingly wicked, yet *Iosephus* reports of him, that when he was young he travelled very diligently in good disciplines, he was of a sweet conversation, and modest, and he governed the Empire the first two years of his reigne, with most noble directions, behaving himself graciously towards all men: yea, *Foebus* himself, who proved such a cursed Apostate, yet when he was young, was very forward and hopefull, he was a publike Reader of holy Scripture in the Church, hee seemed to glory in nothing more then in Religion, he was of a very temperate diet, content with mean

*Neronis
Quinquen-
nium.*

*Ioseph Antiq. l. 18.
cap. 8, 9.*

mean food, without much preparation, he used to lie hard in mean bedding, to watch much a nights, spend his time in study, he was very chaste, cleare from the least suspicion of lust; those officers that were about him, that served for nothing but to maintain delicacy and luxury, he banished from him; he took no delight in publike shews, when he came to them, he came rather of necessity, then for any pleasure he took in them: he saith of himself, that when he was on the Theatre, he was more like a detester of their Plays, then a spectator of them, and was present at them with trouble and disdain, and was joyfull when he went from them: he loved learning exceeding much, hearing of a Philosopher that came to him out of *Asia*, he leaps out of the doore, and goes to meet him, and kisses him, and entertains him with much honour. In an Epist. of his to one *Erdicis* a governour of Egypt, he hath this notable expression, *Some (saith he) delight in horses, others in birds, others in beasts, but I from my very childhood, have burnt with desire after books.* He had an honourable esteem

*Petri Mart.
Morensini
prafatione in
Iuliani Mi-
sopogonem.*

*Marcellinus
[16. El. 12.]*

*Quidam e-
quis, huius-
modi, nonnulli
feris dele-
cantur, ego
vero inde us-
que a pueri-
tia librorum
cupido est
ars.*

*Turpe est sapi-
entem, cum
habeat an-
imum capere
laudes ex
corpore.*

*Et quis inno-
cens esse pos-
sit, si accu-
sasse sufficiat?*

of mans soul, looking upon the body as vile in comparison of it. There is this notable expression reported of him, concerning this; *It is a shamefull thing for any wise man, seeing he hath a soule to seek for praises from any thing that belongs to his body.* He seemed to have much uprightness in the course of Justice: he would not condemne upon accusations without prooffe; there is this expression of his concerning this reported of him: when one *Delphidius* accused one before him, of a crime, of which he could not bring sufficient prooffe; the party accused denyed the fact; this *Delphidius* answers, *If it be sufficient to deny that which is laid to ones charge, who shall be found guilty?* Then *Fabian* answers, *And if it be sufficient to be accused, who can be innocent?* Many other notable things are reported of him, but these I have related more fully, because in this example we may see how farre a man may goe in much seeming good; what hopefull beginnings he may have, and yet what a vile cursed Monster he may prove, if he looks not to it. Let none then rest themselves in their

their good beginnings, but as they have made entrance upon this work, in following the Lord, so let them labour to fill it up: and as for those who heretofore have seemed to be forward and hopefull, while they lived in families, and under the care and watchfull eye of able and godly men; and yet have now forsaken the Lord, and his wayes: let such (I say) know that it is an evill, and a bitter thing, to forsake the blessed God; to turn from him to follow after vanities that cannot profit; so great an evill is it, that God himselfe calls the heavens to be astonish'd at this, *Jer. 2. 12. 13. Be astonish'd, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out Cisternes, broken Cisternes, that can hold no water.* The evill of this forsaking the Lord, were great, if this were all.

First, that all your labour in Religion, that all that you have done, is lost: In *Hosea* 8. 3. *Israel shall cry to me, My God we know thee*; but *verse* 3. *Israel hath cast off the thing that is good*; therefore,

verse 17. it is said, that They have sown the
wilde and shall reap the wilde. It is
but a sowing to the wilde, to follow
God in some things, and not to hold on
in our way. In the 3. Epist. of St. John
and 8. verse. Look to your selves, saith St.
John, that ye lose not those things that we
have wrought: It is an evill thing, to
lose all that we have wrought for, but
this is not all.

Secondly, if you leave off from fol-
lowing the Lord, all the good that ever
you have done, and made profession of,
shall serve onely to aggravate your sin,
and increase your torment.

Thirdly, this leaving off from fol-
lowing the Lord, is a great dishonour
to God and his wayes, an upbraiding
of them, as if they were not good e-
nought to draw the heart constantly af-
ter them, as if there were not that in
them, that they make they for. Hence
the Lord pleads with his people, Jer. 2.
5. who had forsaken him. What is your
way? For your Fathers found in mee, that they
were gone farre from me, and have walked af-
ter vanity. As if he should have said,
The world may think my wayes are no
equall,

Blasphemiam
ingeris Reli-
gioni quam
colis, qui quod
confitetur
non ante o-
mnes imple-
verit.
Cypr. de
sing. Cleri-
corum.

equall, men may thinke that I have not
 shewn my selfe a God, ready to doe
 good, and to reward those who follow
 me. *The forsaking of the truth, the professi-
 on wherof we have once taken up, is it to
 put Christ to open shame, Heb. 6. 6.*
 Fourthly, such men as these, doe
 much mischief in the world; they are
 grievous scandals; they make the good
 wages of God to be evil spoken of;
 they harden mens hearts against them;
 and the profession of them; many in
 hell curse them; as the cause of their
 ruine: if a man were born to doe
 mischief, he could not doe greater any
 way, then this. So much hurt is done
 by them, they cause such blemishes,
 such spots to be upon the profession of
 godlinesse, as we should be glad if we
 could wash them off with our dearest
 heart-bloud, and account it well be-
 stowed: but woe be to them by whom
 these offences come. The greatest part
 of all the scorn, contempt of, and op-
 position against the wayes of God, and
 godly men, shall be charged upon these
 men, as the causes of it, for were it
 not for such as these, wicked men
 could

could not tell what to say for themselves; in their opposition of those wayes of godlinesse, which in themselves are so equall, and good, and blessed, woe be to them, by whom such offences come.

Fifthly; These men shall have their spirits filled with horror; they did not fill up their work in following the Lord; but God and conscience shall follow them, with anguish, and honour, and fill up their spirits with them. It may be, once they had some fleshy comforts in the performance of some duties; but they shall be all taken from them; and dismall horrour, and hideous amazement of spirit shall possesse them; *Prov. 14. 14. The backslider in heart shall be filled with his own ways;* Much more then, the backslider in heart and life too; he shall be filled, he shall have enough of them. Conscience one day will upbraid, lie in the face, and reach the hart. Oh wretched creature, what hast thou done? whom hast thou forsaken? is it not the God of life, and peace, and comfort, and all good, that thou hast forsaken; are they not the blessed

bleſſed wayes of holineſſe, the wayes
of eternall reſt and peace that thou haſt
left: God hath likewiſe forſaken thee,
and all good and comfort begins to
withdraw it ſelfe from thee, thou art
like to bee left in horrid diſmal dark-
neſſe. Juſt it is that thou ſhouldeſt be
left as a forſaken, forlorne, miſerable
wretch, who haſt thus wretchedly and
vilely forſaken God, and his truth, for
the enjoyment of ſuch poore, baſe
things as thy heart is turned aſide unto.
How wilt thou be able to look upon
the faces of thoſe, with whom thou
haſt formerly joyned in holy duties,
and haſt had communion with? But
how canſt thou look upon the face of
the bleſſed God, when he ſhall appear
in his glory unto thee? What anguiſh
will it be to thee when thou ſhalt ſee
others, who have continued in their
way following the Lord, to be for ever
bleſſed in that God, whom their ſouls
have followed, and cleaved conſtantly
unto; but thy ſelfe, becauſe thy baſe
unbeleeving heart dared not venture all
upon him, now thou art caſt out for
ever, as an eternall curſe: Oh what
rack

rack of conscience will it be, when thou shalt see in what a faire way once thou wert, but for want of coming off fully, and constantly in such and such particulars, thou art now for ever lost.

Lastly, these men are hatefull both to God and Men; they are hatefull to Men, because they goe so farre, and to God, because they goe no further, as *Hab. 10. 38.* *If any man draw back, my soule shall have no pleasure in him.* Oh what a happy thing were it, if God would trouble the wayes of these poor creatures, if he would make them bitter and grievous to them, if he would magnifie his mercy, and his power in turning their hearts again towards him, if he would deale with them as he did with his people, *Hosea 2. 6. 7.* *Hedge up their wayes with thornes, make a wall that they should not find their paths, that so they might at length come to that blessed resolution we find there, I will goe and returne to my Husband, for then it was better with me then now; So I will goe and returne to my former wayes, and follow after the Lord againe, from whom I have wretchedly departed, for then*

then it was better with me then it is now; then I had more comfort, more peace, more safety, more blessing then I have now; And let such know, that though it were just with God, for ever to reject them who have forsaken him; just to say, that vanity should be their portion; who have turned after lying vanities; and many of the Ancients have made the case of such exceeding doubtful, especially if after conviction they have forsaken God again & again; as *Clement Alex.* thought, that God might give such the first and second repentance, but if they fell off-fer, there was no renewing them by repentance. And *Origen* seemed likewise to be of the same mind, in his 5. Homily upon *Exodus*, chap. 25. So *Tertullian* in his Book of repentance: God grant (saith he) a second repentance, but no further. Thus we see the strictness of these Ancient times. But though these leave these men exceeding comfortless, yet let them know, that the Lord calls them to return again unto himselfe: For though it be (saith the Lord) that if a wife have played the harlot, and she be put away and become another mans, he thus

Clement Alex. quoted by *Symon* in his history of the church, in the second century.

Tertullian thought their case desperate, especially who fell into the sin of uncleanness.

Lib. de pudicit. speaking of that place, Heb.

6.6. It is impossible that they who were once enlightened, &c.

He says, that this Author knew no second repentance promised to the Adulterer and Fornicator.

band

CHAPTER IV.

*Comfort, and encouragement to those who
follow the Lord fully.*

IF this following of the Lord fully,
be the honour of the Saints before
the Lord, then here is comfort, and
encouragement to those whose consci-
ence doth witness, that their hearts,
and wayes are fully after the Lord.
What ever others doe, yet there are a
generation of men in the world, who
do fully follow the Lord, Blessed are
you of the Lord, you are honourable
in the eyes of God and man, you make
up in part that hurt that is done to Reli-
gion by others, you bind up the
wounds of Jesus Christ, and do in part
heale his scarres: If you be content to
give up all to God, to betrust God
with all, know that there are many
blessed promises, full of mercy, and
encouragement for you, that God will
make good to the full unto you; yea
they shall come to you fuller of good-
nesse, and blessing then you can ima-
gine.

gine. *Caleb* challenged this promise of God to him made in this place, upon this ground, *Ioshua* 14.8. five and forty years after it was made; for he was but forty years old when he went to spie out the Land, and when he challenged this promise in this place; *he saith verse 10. I am this day fourscore and five years old.* Though God may seeme to deferre a while the fulfilling of his promise; yet be encouraged to follow him still, for the eye of God is upon you, to make good his word off to you; and the longer it stayes, the more full with good and blessing it will come. God seemed to deferre a long time that promise he made to *Abraham*; That he would make his seed at the faires of heauen; for two hundred and fifteen years after this promise was made, there were but seventy souls that came out of *Abrahams* loynes, namely, when *Jacob* went down into *Egypt*; which if wee compute the time, wee shall find to be just two hundred and fifteen years: for *Abraham* was seventy and five years old when the promise was made; he was an hundred

y ears

years old when *Isaac* was borne; *Isaac* was forty yeares old before he married, and he continued twenty yeares without a child: and *Jacob* was one hundred and thirty years old when he went into *Egypt*; so that the time falls to be just two hundred and fifteen yeares, which was just halfe the time, from the promise till the people of *Israels* coming out of *Egypt*; which *S. Paul* saith, *Gal. 3. 17.* was four hundred and thirty years. Now observe, that whereas God halfe this time did but little for *Abraham*, in the fulfilling of this his promise, yet because *Abraham* followed him fully, ventured himself wholly upon the faithfulness of the Lord, see how fully God came in with his mercy at the last; for, in the second two hundred and fifteen yeares, hee so increased his seed, that from seventy foules, they were growne up to bee six hundred thousand, and three thousand, and five hundred and fifty, *Num. 1. 45, 46.* and these onely from twenty years old and upward, such men as were able to goe to warre, there was thus many of these, besides all children & women, which

which it is like were farre the greater number; yea, and the Tribe of Levi was not numbered amongst this number; there were two and twenty thousand and upwards of them besides. Thus you see, how fully God comes in at the last in his mercy; and making good his word of promise to such who follow him fully. Be you as full as you can in following the Lord, the Lord will be as full towards you, in doing good unto you; Gods mercy shall be ever as full, as your obedience can be, 1. Sam. 22. 26. *with the upright thou wilt shew thy self upright:* The words are in the Originall, *with the strong and perfect, thou wilt shew thy self strong and perfect.* God will goe on strongly to his perfection of mercy towards them; who doe goe on strongly in their perfection of obedience towards him. Psal. 11. 7. *The Lord loveth righteousness; and his countenance doth behold the upright.* The words translated word for word are thus, *The Lord loveth righteousness; and his face shall behold the upright.* *righteousnesse*; that is, when all the duties of righteousness are

are together. And his fate shall befall
 all these verall kindes, and man-
 ners of the blessed comfortable com-
 fortation of his love the uplight shall
 have. They see difficulties thou meet-
 est with in Gods wayes yet thou beest
 not discouraged; but goest through
 them; they shall turn to thy greatest
 comforts. As Goliath, who was not dis-
 couraged by the Cry of those great
 Gyants, and the strong places they li-
 ved in, which so much discouraged the
 rest. Therefore *Hirah*, the place of the
 Gyants was given unto him for a pos-
 session, *Joshua 14. 15, 16, 17, 18, 19.*
 God certainly will remember the
 kindnesse of those who are willing to
 follow him through the wilderness
 of difficulties and discouragements, *Je-
 remy 23.* You who doe this, shall die
 without stain, without any blot, which
 few do; your memories shall be sweet,
 and blessed when you are dead gone:
 You shall have an ever lasting life
 with him. This is promised, not due-
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ly. to those that are godly; but abound
 in it, as verse 8. They shall be as a ship
 coming gloriously into the Haven
 with full saile. Thus St. Paul, 2 Tim.
 4. 7, 8. with much confidence and full
 assurance concludes, *Thou seeing he had
 fought a good fight, and finished his course,
 and kept the faith, henceforth there was laid
 up for him a crown of righteousness, which
 the righteous Judge should give him at that
 day: he challengeth it upon the righte-
 ousnesse of God.* When the soules of
 these who have followed God fully,
 are to enter into heaven, the everlasting
 doors shall stand wide open for them,
 as when great men come to a house, the
 great gates are set open for their en-
 trance; and in Heaven, oh how full a
 reward shall there be, there for them, as
 2 Epist. John 8. verse 1. *There is fulnesse of joy
 at Gods right hand, Psalm 16. vs. So full
 as sh. lb. be more, then can enter into
 them: they must enter into it, because
 it cannot enter into them, there they
 shall not taste of joy and happinesse, but
 shall be filled up with them.* Thus
 Christ encouraged his Disciples with
 all, Luke 22. 28, 29. *Ye are they which*

*Thid non gu-
 stabunt quam
 suavis sit
 Deus, imple-
 buntur &
 satiabuntur
 dulcedine
 mirifica.
 Cyr. de
 Allent.*

have continued with me in my temptations
and I appoint unto you a Kingdom as my
father hath appointed unto me. With this
S. Paul encouraged himself, in his affli-
ctions he met withall, while he was fol-
lowing the Lord, 2 Cor. 4. vers. 17. For
our light affliction, which is but for a mo-
ment, worketh for us a far more exceeding
eternall waight of glory. *1st. 2d. 3d. 4th.*
First, it is glory, and this word alone
implies that there is exceeding much in
it, but further, it is a waight of glory,
yea, an eternall waight of glory; and
more then that, an exceeding waight of
glory, as if it yet were not exprest fully
enough, he addes further, a farre more
exceeding eternal waight of glory; and
what expression can be fuller then this?
This was that likewise that encouraged
Moses in his following the Lord, forsa-
king the pleasures, the riches, the trea-
sures of Egypt, that he might follow
the Lord fully. For he had, saith the
Text, *a respect unto the recompence of re-
ward, Hebrews, 11. 26.* And you whose
hearts and wayes are fully after the
Lord, have the more cause to rejoyce in
this your blessednesse, because it is the
blessed-

opened, our hearts would follow fully. Many of you have some convictions, some inclinations, stirrings of affections, good resolutions; you begin to have good thoughts of Gods wayes, you are alwayes perswaded: Oh that the work were thoroughly done! It is pity but that these beginnings should be improved. When Christ saw the good inclinations of the young man, when he came unto him, the Text saith, he looked upon him, and loved him; those beginnings are lovely; but how lovely then would the full work be, if these beginnings were brought to perfection.

In this life we shall have, first, the Motives which may draw our hearts to the following of the Lord fully,

1. What it is that hinders the soule in this work, that it may be prevented,

2. What it is that would bring off the heart fully indeed.

For the first, there is infinite reason, that our hearts should be fully after the Lord: for,

1. There is a fullness of all good in God; he is worthy; *Thou art worthy O*

Lead to receive glory, honour, and power,
Revel 4. 11. Thou art worthy to receive the highest honour that any of thy creatures can by any means give unto thee. The Heathen gods were honoured, as those who were onely Authors of some particular good things; and therefore there were such a multiplicity of them: one was honoured as the Author of one good thing, and another as the Author of another; and therefore one particular honour was sufficient for them. There was no reason, that any of them should have the whole soule, working in the fulnesse of the operations of it after them; but our God is not so, he is an universall good, in whom there is all good, & from whom all good flows, and by whom all good is preserved in the being it hath; and therefore it is a most absolute, universall honor and service that is due to him; if we had a thousands of soules, and if they were all of ten thousand times larger extent then they are, yet infinite reason there would be, that they should all in the full latitude, extent and strength of them, work after this our God,

God, to honour and magnifie, and worship this God for ever. As that blessed Martyr once said, What have I but one life to lay down for Christ? If I had as many lives, as there haire upon my head, they should all goe for Jesus Christ: He saw Christ worthy of all he had, yea, of more then he had. This was Gods own Argument to Abraham, *Walk before me, and be upright, bee perfect, for I am God al-sufficient, I have all perfection in me, and therefore be thou perfect before me.*

John Ardy.

Secondly, consider God might have had full glory in your destructions; let him not be a loser in his shewing mercy to you. How much better is it for you, that he should have the fulnesse of his glory, in his mercy to you, then the fulnesse of it in his judgement upon you? This he might have had long ago: yea, and the fulnesse of his glory he will have, if you give it not to him, he will force it from you..

Thirdly, Christ hath fully gone: how the great work of Redemption; he would never leave it till he had fully

accomplished all, and said, it is finished. This was a mighty work, for the accomplishment whereof, he passed through more difficulties then ever thou art like to do, in the fullest measure of following the Lord, that possibly can be.

Fourthly, yea, Gods mercies for the present, are very full to wards you; his pardoning mercies, and his supplying mercies, with all things needfull; when he receives thee to mercy, he fully pardons all thy sins, he leaves nothing up on the score; he remits all thy punishments. This was *Dauids* Argument,

Psalm 103. 2, 3. Bless the Lord, O my soule: and all that is within me, blesse thy Holy Name; and blesse the Lord, O my soule, again; as if he should say, O let God be fully blessed by me: why what was that, that raised and enlarged Dauids heart? it follows, Who forgiveth all thine iniquities, and heals all thy diseases; and he saith, He crowns thee with loving kindnesses; and verse 5. He satisfies thy mouth with good things. God gives his servants a fulnesse in all they doe enjoy, his grace exceedingly abounds towards them in every thing. That place

in a *Christ*. 9. 8. is very remarkable for the setting out of the abounding of Gods grace towards his people. And *God is able* (saith the Text) *to make all grace abound towards you, that ye alwayes having all sufficiency in all things, may abound in every good work.* What *ever* God is able to doe for us, by faith wee make it as if it were done. And this power of Gods is for to the *Corinthians*, as a Motive to perswade them to full obedience, that they might abound to every good work, which if they did, they should have this power of God active fully working for them according to these large expressions wee have of it in this Scripture. And observe the severall expressions.

1. It is grace.
2. Then all grace.
3. Then all grace abounding.
4. A sufficiency.
5. An all-sufficiency.
6. An all-sufficiency in all things.
- And 7. alwayes an all-sufficiency in all things. And is not here an Argument full enough, to cause them and us, and all Gods people for ever, to abound

bound in every good work. How often doth God fill our cup with mercy, and make it even run over; as *1. sal. 23. 5.* If there shal be an Al-sufficiency in all things, then there will be an al-sufficiency in our greatest straits, in our greatest afflictions, in our greatest fears. As it is said of the wicked, *1. ps. 20. 21.* in the fulnes of his sufficiency, he shal be in straits; the contrary is true concerng Gods people; in the fulnesse of their straits, they shal be in all sufficiency. God causeth all his Attributes, and all the wayes of his Providence, and all his creatures to work for the good of his people; All that is in God, all that God doth, and all that belongs to God, is for them; therefore infinite reason there is, that all they are, that all they doe, that all they have, should work for his honour.

First, all that there is in God is for them, *Ier. 32. 41.* *I will rejoyce over them, to doe them good; and I will plant them in this land assuredly, with my whole heart, and with my whole soule:* God calls for no more from thee then he is willing to give unto thee; he would have thy whole

whole heart, and thy whole soule for his honour, and he promisseth to give thee his whole heart, and his whole soule, for thy good. Again, all that God doth, is for thee; *Psal. 25. 10. All the pathes of the Lord are mercy and truth, unto such as keep his Covenant and his testimonies.* The pathes of the Lord, are the wayes of God, in the passages of his Providence; not onely some particular acts, but the track of God in his wayes, his paths. Now all these paths of God, that is, all the workings of God in the wayes of his Providence, they are mercy unto such, they work mercifully for their good. And further observe, they are not onely mercy, but mercy in truth, that they should thus work for them; God hath tyed this mercy to by his truth. See here the difference between Gods mercy to his people, and his mercy to other men.

First, some of Gods paths may be mercy to other men, but not all, or some particular acts of God, rather then his paths; God doth not ordinarily go on in a track and course of his mercies with them, as he doth with his peoples:

As

As their obedience is only in some particular acts, and so continued course, so Gods service is then, & theirs comes from his generall being, & is manifested only in some particular acts of his, and not in any constant course. But it is otherwise in his dealings towards his people; they go on in a constant course of obedience; they make Gods Commandments their paths; and therefore God goes on in a constant course of loving kindness towards them. He makes his way to them the ordinary paths where in he walketh. As, Psalms 35. 10. I continually thy loving kindnesses shall know thee, and by thy righteousness shall I be high exalted. The word in the Original is, I continually thy loving kindnesses. God mercies to his own, as a continued river, they are drawn out of one constant Spring; they come forth from a never-failing Fountain; there is a connexion between one mercy and another; but as for others, God now and then only calls his favour on them. And observe a second difference, all Gods paths are mercies to his people, not some way; there are none of Gods dealings

A

lings

things; but aim at good towards them;
 If God should cause one favour to fol-
 low another towards some wicked man,
 out of the fulciffe of his bounty; yet it
 cannot be said of any wicked man in the
 world; that all the paths of God be
 mercy towards him. God hath his paths
 of wrath and judgement, where he is
 coming towards him, though he be
 little aware of it: But this blessing of all
 the paths of God being mercy, is a pe-
 culiar blessing to such as follow the
 Lord fully, in the uprightness of their
 hearts, in all the paths of service and o-
 bedience. And thirdly, observe yet a greater
 difference then the former: All the
 paths of God are not onely mercy, but
 mercy and truth to his people: though
 God may shew mercy to others; yet he
 hath not tied his mercy to them by his
 truth; they cannot challenge mercy
 from him by virtue of his truth, if they
 have mercy, it is more then they could
 have expected; they cannot be said to
 have mercy, they have nothing to
 shew for their mercy; they do not
 hold their mercy upon that. Follow
 Gods

Gods truth which his people doe. Nay when God comes to make good his truth, to give his truth the glory of it, then there is an end put to their mercy, it is cut off from them, but there is a blessed connexion between Mercy and Truth in the good which Gods people do enjoy, according to the like expression in the forenamed 36. *Psal.* 10. the loving kindnesse and the righteousness of God are put both together, as the portion of an upright heart. And hence the mercies they have, are no other then such as they may expect, as they may bui'd upon, before they come, such as are made over to them by the truth of God, and when they are come, they may be sure to hold them, because they hold them upon such a blessed Tenure as Gods own Truth. And hence the Scripture calls them *sure mercies*. See how confident *David* was of holding Gods mercies, *Psal.* 23. 6. *Surely goodnesse and mercy shall follow me all the dayes of my life.* And further, all that God hath, is for their good, the heavens, and earth, and all Creatures are theirs, and work con-

tinu-

tinually forthem: *Iſa. 43. 31, 32.* I will be in the heavens, and they shall hear the earth, and the earth shall hear the Cym, and the Wine, and the Oyle, and they shall hear *Iſa. 43. 31, 32.* *Cor. 3. 21, 22.* The world life, death, all things present, things to come, all are yours, and you are Christ, and Christ is Gods: *Rom. 8. 28.* And we know that all things work together for good, to them that love God. This is a mystery that the world is not acquainted with, but we know it, saith the Apostle. The world may think, that things work against us, yea, all things in the world seem to work against us, but we know that all things doe work for good, and they work together for good, though some particular things considered apart, may work for good to other men, yet take all together, and they work their ruin, but altogether works for good to us, although the good doth not seem yet to come forth, yet it is a working for us, stay but till the work be done, and it will appear: Good it will be, though it may be not the same good that we think of, yet a good that will be better for us, a greater good then we imagined.

and it
will be
a good
that will
be better
for us
a greater
good then
we imagined

suspi ion, there is a plerophory of bold-
 nesse to sin in them. why should there
 not be a plerophory, (that is) a full per-
 swasion of faith in Gods servants, to
 that which is good? *Micah. 7. 3.* the
 Scripture saith, charmed men doe e-
 vill with both hand, earnestly: *Esey.*
57. 5. Idolaters there are said to inflame
 themselves with their Idols, and *Ieremy*
8. 2. they are said: 1 To love their
 Idols: 2 To serve them: 3 To walke
 after them: 4 To seek them: 5 To
 worship them: all these five expressions
 together in one Verse, to set forth the
 earnestnesse and fulnesse of the spirit of
 Idolaters towards their Idols. Where
 have we five such expressions together
 to set out the fulnesse of the work of
 mens spirits in following after the
 Lord? It was said of *Ahab*, that he sold
 himself to work wickednesse, what a
 fulnesse of spirit was there in him, in do-
 ing wickednesse: *Ieremy* 23. 10. It is said
 there of the people, that their course
 was evill, and their force was not right.
 That *will*, that strength, and force that
 was in their spirits, was not right, it
 was not after God, but after the wayes

of sin. How many difficulties will men passe thorow for their lusts? what cost will they be at? how great things will they suffer? nothing is so deare unto them, but they will be content to part with it for, and bestow it upon their Idols. How soon did the people, *Exod. 32* break off their golden Earrings from their Ears, to make an Idoll with all and shall not then our hearts and lives bee more fully after the blessed God? Wee see wicked men stick close to their wicked principles; they are bold, they will not be daunted, they will go through with the work they have begun, what ever come of it, should not we much more stick to our principles? should not we much more be undaunted in our way, and go thorow with our work?

I remember I have read a passage in *S. Cyprian*, how he brings in the Devill triumphing over Christ in this manner, As for my followers, I never dyed for them, as Christ did for his, I never promised them so great reward, as Christ hath done to his, and yet I have more followers then he, and they doe more
for

for me, then his doth for him. O let the
thought of our giving the Devil occa-
sion thus to triumph over Christ in our
lack of life and negligence in following
after him, cause shame and confusion to
cover our faces: and yet to put on this
Argument a little more close. It may
be you your selves heretofore have fol-
lowed sin fully, your hearts have been
strong after evill, and your lives have
been truefull in it; it may be you have
been forward in putting forth your
selves ring leaders in that which was e-
vill, not onely stout and peevish your
selves, but maintainers, encouragers of
much evil in others; you gave up your
members, your estates, and what you
had, to the service of sin; much time
was spent, much sleep broke in plotting
and contriving wickednes; much paines
taken in the execution of it; and now
your hearts and wayes seem to be for
God, and is a poor, sleight, scant, dead-
hearted service sufficient for him? Oh
be ashamed and confounded in thy
thoughts; let Conscience judge be-
tween God and his Creature. Doeſt
thou thus requite the Lord? Is this thy

judg

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kindnesse to him & is therefore not infinite reason, that as you have yeelded your members servants to uncleannesse, and to iniquity unto iniquity; even so you now should yee'd your members servants to righteousness unto holinesse. *Roman 6. v. 19.* Mark the opposition there; there are three *To's* in the expression of the service to sin, *To* uncleannesse, *To* iniquity *And* iniquity; but in the service of God there are onely two, *To* righteousness, *And* holinesse. It is true, in this life there will never be that fulnes of spirit in following after God, as there was in following after sin; because there was nothing but sin in the soule before; no other stream to abate it; but now there is something else besides grace, a stream of corruption to oppose it; but yet we should be ashamed, that there should be such a difference; the thought of it should cause a dejection of heart within us, and we should judge it infinitely equall and reasonable, that we should endeavour to the utmost we are able, to follow God as fully now, as ever we followed sin before. *St. Paul, Acts. 26. 11.* confesseth, that

that in his former way he was made in the persecution of Gods servants, and when God turneth the stream, others judged him as mad in the other way.

2 Corinth. 5. 12. For whether we be beside our selves, it is to God: the love of Christ constraineth us.

And hence we may observe, that the same word that signifies to persecute, he useth to set out his earnest pressing towards the mark.

Phil. 3. 14. I presse towards the Mark, for the price of the high calling of God.

The word that is there translated, presse towards, it is the same that signifies to persecute, because the earnestness of his spirit, in pressing towards the mark now, is the same that it was in his persecution of those that pressed towards the mark before.

Summary.

Sixthly, the more fully we follow God, the more full shall our present peace, and joy, and soules satisfying contentment be. Psal. 119. 170. The entrance of thy words giveth light, the beginning of following God is sweet and good, but the further we doe goe on, the more sweet we shall finde, as they who walked toward Sion, Psal. 48. 7.

They went from strength to strength: to

they who walk after the Lord, they go from peace to peace, from joy to joy, from one degree of comfort unto another, for if the entrance into our way be so good and sweet, what will it be when we come into the midst of it? Prov. 8. 20. *I lead in the way of righteousness, in the midst of the judgement*; mark what follows there, *verse 21. That I might cause those that love me, to inherit substance, and I will fill their treasures.* Then doth the soule inherit substance indeed, then are the treasures of it filled, when will come leads it, not onely in the way of righteousness, but in the midst of the paths of judgement. The way of the just is compared to the shining of the li. tit. *that shineth more and more unto the perfect day, Prov. 4. 18.* The further he goes on his way, the more light he hath, the more glorious shine is upon him. Psal. 36. 8. *They shall be abundantly satisfied, and they shall drink of the River of pleasures.* Who are those that shall be thus abundantly satisfied, and shall have this River of pleasures? they are *verse 10. the upright in heart.* That soul that walks on before the Lord in the uprightness

of it; shall not want satisfaction, shall
not want pleasure. *Psalm 119. 163.* Great
peace have they which love thy law. It is
more to love Gods law then to doe the
thing that is commanded in it. That
soule which doth not onely submit to
the Law, but loves it, will be abundant
in duty; for love is bountifull, and
great peace hath in it a soule, that thus
loves Gods Law. Every good motion
in the soule, is as the bud of the Rose, and
that is beautifull and glorious; but how
excellant and glorious is the fruit of it
then? the good beginnings which are
as the budding of the Pomegranate, and
the putting forth of the tender Vine, are
delightfull to God and the soule; but
how pleasant then is the fruit when it
comes to ripen. *1 Cor. 15. 26.*

The more fully we follow on in
Gods wayes, the more full will the tes-
timony of the witnesses both in hea-
ven and earth be, in witnessing our bles-
sed estate unto us. Those three wites-
nes in heauen, the Father, Word, and
Holy Ghost; and those three on earth,
the Spirit, Water, and the Blood, of
which *Saint Iohn* in his 1 *Epistle* 5. 7, 8.

they will all come with their full testimony, to that soul which follows God fully. By following the Lord fully, we keep our evidences clear, sin blots and blurs our evidences, that oftentimes we cannot read them, but when the heart keeps close to God, and walks fully with him, then all is kept faire. The Kingdome of G O D consists in righteousness, peace, and joy, the more fully wee are brought into his Kingdom, the more fully we are under his government, as there will be the more righteousness, so the more peace and joy. *Esa 9. 7. Of the increase of his government, and peace, there shall be no end,* saith the Text. The more increase there is of Christs government in the soule, the more fullness, the more peace will be there.

Searchly, there is great reason that we should walk fully after the Lord, because the way that God calls us to walk in, is a most blessed and holy way: *In the Revelation 21. verse 3. The streets of Ierusalem* (that is, the wayes of Gods people in his Church, wherein they are to walk) they are paved with pure

pure gold, and as it were transparent
 glasse, they are golden wayes, they are
 bright shining wayes. *Prov. 3. 17. The*
wayes of wisdom are the wayes of pleasant-
ness, and all her pathes are peace. There is
 not any one Command of God, where
 in he would have us to follow him, but
 it is very lovely, there it much good in
 it: God requires nothing of us, but that
 which is most just and holy right. God is
 holy in all his works, so he is holy in all
 his Commandments, they are no other, but
 that which of our hearts we as they
 ought, we would choose in our selves.
 A righteous man is a law to himself, he
 sees that good, that duty, that require
 in all Gods laws, as he would choose
 them to himself were he left to his own
 liberty. What one thing is there in
 Gods law that could be spared? What
 is there that thou wilt be glad to be
 exempted from? It may be in the
 strength of temptation, when some lust
 is up working, the flesh would faine have
 some liberty: but upon a due serious
 thoughts, looking into the bottom of
 things, a gracious soule closeth with
 the Law, and loveth it as gold, yea, fine
 gold,

gold, and breaks for the longing is hath
 not to the reward of obedience to Gods
 Statutes, and Judgements, but to the Sta-
 tutes and Judgements of God them-
 selves, 13. *David* faith his love dith
 Howsoever our path in following the
 Lord may seem rugged and hard to the
 flesh, in regard of the afflictions and
 troubles it meets withall in it, yet where
 there is a spiritual eye, the way of ho-
 lineffe appears to us exceeding lovely
 and beautifull. Though *David*, *Psalm*
 23. supposed the worst that might be-
 fall him in his way, as that he might
 walk through the valley of the shadow
 of death, yet he calls his way green
 pastures, and faith, God will lead him
 by the still waters. In striding the wayes
 of God are grievous to the wicked, but
 very good and delightfull to the Saints,
 because they are the wayes of holineffe,
 as *Esaie* 35. 8. *And altho they shall be a bit
 and in shall be called, the way of holineffe,
 The wicked shall not passe over it, nor
 shall they be able to goe up to it.*
 Rightly, the consideration of the end
 of our way, should be a strong motive,
 to draw our hearts fully after the Lord
 in it, the dangerance into it is sweet, the
 blisg midst

middle of it more, as before we have
seen, but the end of it most sweet
of all, there is that coming, that will
fully recompence all.

Consider of the sweetness of the
end of our way, it is to no more
in that period of it that will be at
death, and, in that glorious reward
we shall have in heaven.

That sweet and blessed comfort that
the full following of the Lord brings
at death, is enough to recompence all
the trouble and hardship, that we meet
withall in our way, while we are fol-
lowing of him. This hath caused many
Saints of God to lie triumphing, when
they have been upon their death beds,
blessing the Lord that ever they knew
his waies, that ever he drew their hearts
to follow after him in them.

When Hezekiah received the mes-
sage of death, *Isa. 38. 2, 3.* he turned
his face to the wall, and said, Remember,
O Lord, I beseech thee; how I have walked
before thee in truth, and with a perfect heart,
and have done that which is good in thy
sight; and Hezekiah wept sore. O the
sweetness that possessed the heart of

Heze-

It is in *Hab-*
rael. Conti-
nues indef-
menter ambu-
lant.

Ofan. hist.
Euseb. cent.
16. lib. 2. c.
56.

Heretich, which did I see from the tes-
timony of his conscience, that he had
fully walked after the Lord with a per-
fect heart! the *Verb* there, *I have walked*,
is in that Mood in the Original, that adds
to the signification of it, & it signifies,
I have continually without ceasing walked.
Thus *Luther*, who was a man whose
spirit was exceeding full in his love an-
to, and walking after the Lord *Jesus*
Christ while he lived, and when he
came to die, his spirit was full of com-
fort and joy, and courage, these ex-
pressions brake from him, O my hea-
venly Father, O God the Father of the
Lord *Jesus Christ*, the God of all comfort,
I give thee thank that thou hast revealed
thy Son *Jesus Christ* to me, whom I have
believed, whom I have professed, whom I
have loved, whom I have honoured, whom
the Bishop of Rome, and the rest of the head
of the wicked men have persecuted and con-
demned, and now I beseech thee, O my Lord
Jesus Christ, receive my soul, my heavenly
Father, although my body is cast down,
yet certainly know that I shall for-
ever remain with thee, neither can I by any
be pulled out of thy hands. The grace of
Gods

Gods Spirit oftentimes appears most in the glory of it, when death approacheth, because grace and glory is then about to meet. That soule that hath followed God fully here, when it comes to depart out of the body, it onely changeth the place, not the company, which was the speech of a late reverend holy Divine of ours, a little before his death. *I shall change my place,* saith he, *but not my company.* meaning, that as he had converted with God, and followed after the Lord here in this World, he was now going to converse with him, and follow after him more fully in a better world. Death to such a soule, it is but Gods calling of it, from the lower gallery of this world, to the upper gallery of Heaven, to walk with him there. Here the converse that Iesus Christ hath with the souls of his people, is compared to that converse, that friends have one with another, in their walkings together in their galleries, *Can. 7. 5. The King is held in the galleries;* he doth not onely walk with his Beloved there, but is as it were bound, he is kept there by the bands of love,

and when death comes, then the soule is called up, to the upper room, to heaven, there to follow the Lambe where-forever he goeth.

Wee reade of a notable speech, that Hilaxion had when he was to die; *Geare, geare my soule, why dost thou fear, why dost thou doubt? almost these seventy years hast thou served Christ, and dost thou now fear death?* And if the end of our way at death, hath so much good in it, how much good will there be in the end of our way, that we shall enjoy, when we come to heaven.

*Egredere,
quid times?
egredere a-
nima mea,
quid dubi-
tas? septu-
ginta prope
annis servisti
Christo, &
mortem ti-
mes? Hiero.
in vita ejus.*

As the consideration of the full re-ward in heaven, was made use of be-fore, as an encouragement to those who doe fully follow the Lord; so now we make use of it, as a strong motive to draw up our hearts to the full follow-ing after him. It was S. Pauls motive to the *Corinthians*, 1 Epistle 15:58. per-swading them to be steadfast, unmovable, alwayes abounding in the work of the Lord; forasmuch as they knew that their labour was not in vain in the Lord. Wee doe not follow after shadows and phancies, following the Lord, but we seek for glory,

glory, honour, immortality; we follow after an incorruptible crown, a glorious kingdom, an eternall inheritance, the glory of heaven; the treasures of the riches of God himself are set before us; to draw up our hearts fully to him. It was an argument that *S. Paul* used to work upon his own spirit withall, *Phil 3. 14.* *I presse toward the mark for the prize of the high calling of God in Christ Iesus.*

How full is the work of many mens spirits, in their working after some poor, little, scant good in this world; whereas if they had all the world, they had but an empty husk, in comparison of that glory that is set before us. They pant after the very dust; what cause is there then, that our hearts should pant in the strong workings of them, after those high and glorious things, that are reserved in heaven for us? It was the goodness of the land of *Canaan*, that was a strong motive to draw *Calb* and *Ioshua*'s heart fully after the Lord, through many difficulties. *Canaan* was but a dark Type of the glory of Heaven, which God hath promised to reward

ward the full follower of himself
withall. It was once a speech of *Abi-
gail*. If a man should serve God ze-
lously here a thousand years, yet should
be not thereby deservedly merit to be
one half day in heaven. Let us be as
forward, let our hearts be as strong and
zealous in Gods wayes, as possibly
they can be, yet I may say as *Abigail*
did to *David* in that particular case. *It*
shall not repent my Lord when he comes into
his Kingdome, so it shall never repent
you of any thing that ever you have
done for the Lord, when you come in
to your Kingdome. But if it were pos-
sible there could be sorrow in heaven,
you would bee sorry that you did no
more. It was a speech of one *Gordius*,
a Martyr, that the threats of his ene-
mies were but as seeds, from which he
should reap immortality, and eternall
joys, so all the hardship and troubles
that we meet withall in our way here,
in following the Lord, are increasers of
that glory that is to be revealed: why
then should any thing hinder us, or stop
us in our way? And thus I passe to
the second thing propounded in this
Use,

Use, namely, to shew what are the causes that hinder men from following the Lord fully, and they are five especially, which I shall but name.

First, low apprehensions that men have of God; they see not God in his glory, in his greatnesse; surely they know not God, and therefore it is that their hearts work so poorly after him. *Jer. 9. 3. They are not valiant for the truth upon the earth:* and what is the reason? *For they know not me, saith the Lord.* As if he should say, Did they know me, certainly they would be valiant for my truth. *They that know thy Name, saith the Psalmist, Psal. 9. 10. they will put their trust in thee;* so they that know Gods Name, will love him, will feare him, will be zealous for, wil follow fully after him. The knowledge of all truths concerning heaven and hell, or any other thing that can be known, can never raise, can never enlarge the hearts of men so after the Lord, as the knowledge of God himselfe; and therefore where God is little known, no marvell though he be so little followed.

Secondly, unsound beginnings in the

Aa

pro-

profession of religion, are the cause why men do not fully follow after the Lord; their hearts are not thoroughly broken, nor deeply humbled, the truths of God not deeply rooted at first, their soules not well principled, the foundation not well laid: If men be not well principled at first, in their entrance into the wayes of God, they are like to prove but shufflers and bunglers in Religion all their dayes. If Cloath be not wrought well at the first, though it shewes faire in the Loom, yet it will shrink when it comes to wetting: the cause why many doe so shrink in the wetting, when they come to suffer any thing in the wayes of religion, it is, because their hearts were not well wrought at first.

A third cause is, the strength of engagements; their hearts are so wrapt in them, so glued to them, as it is exceeding painfull to get them loosned from them, they are so near and dear to a corrupt heart: As it is said of *Esau*, he looked on the pottage, and it was so red, so they look upon their engagements, and they are full of content; it is so grievous to be taken off from them, that they

they rather suffer their hearts to be taken off from God himselfe: when engagements have taken possession of the heart, then how hard is it to work any thing upon the judgments of men? It is hard to get the mind to view the truths of God, to get it to search into them, to consider of them; it is ready to close with the least objection against them, to catch hold of the least advantage to cast them off; and if truths be so cleare as a man cannot but see them, as conscience for the present is over-powred with them, yet if the heart be not taken off from engagements, it will fetch about again, to see if something may not be gotten against those truths, to break the strength of them; but where the heart is taken off from engagements, how easily do the truths prevail: how soon is the heart brought fully to close with them? 2 Sam. 22. 33. *God, saith David, maketh my way perfect*: the word is, *He frees my way, Solvit*, so it is translated by some, *He frees it from snares*; and this is a great mercy. Hence Ps. 18. 32. where this thanksgiving of David is again repeated; there the word is transla-

ted *Dedit*, *He hath given my way to bee perfect*; this is a good gift indeed, for God to make a mans wayes free and cleare before him, to take off the temptations that did ingage and insnare his spirit; and then as v. 34. of that place in *Samuel*, *He maketh my feet as Hinds feet*: O how swiftly and powerfully then may the soule run in Gods wayes, when it is thus freed! *Psa. 119. 44, 45. I shall keep by law continually, for ever and ever, and I will walk at liberty.* When the heart is at liberty, then it goes on continually, for ever and ever, in following after the Lord; but if there be any secret ingagement in it, it will be weary, and one time or other will leave off: a man that is fettered, can neither goe apace, nor continue long.

A fourth thing that hinders men in following God fully, it is, going out in the strength of their own resolutions, not in any strength that they receive out of the fulnesse of *Jesus Christ*; they trust more to their own promises, then to Gods. *Luther* reports of *Staupicius* a German Divine, that he acknowledged of himself, that before he came to understand

derstand aright the free and powerfull grace of Jesus Christ, that he vowed & resolved an hundred times against some particular sin, & never could get power over it; at last he saw the reason to be, the trusting to his own resolutions.

A fit cause is the meeting with more difficulties in Gods ways then we made account of: when Christians think onely of the good and sweet that they shall meet with in Gods wayes, but they cast not in their thoughts, what the troubles are like to be that they shall find in them; like *Ioseph*, who dreamed of his preferment and honour that he should have above his brethren, but dreamt not of his selling into Egypt, nor of his imprisonment there: Christians shoud at the first entrance into Gods wayes, expect the utmost difficulties; they should enter upon those termes, to incounter with great troubles, if they meane to follow God fully in them. It is a shame for any Christian to account any trouble that hee meets withall in Gods wayes, to be as a strange thing unto him. Because the Lord had taken *S. Paul* as a chosen vessell unto himself,

and purposed to draw his heart fully after him; observe how God deales with him in his first entrance into his way; *Acts 19. 16. I will shew him how great things he must suffer for my Names sake.*

But what then will take off the heart, and carry it fully after the Lord?

These three things will doe it.

First, the reall sight, & thorow sense of sin, as the great st evill. When God *Isa. 64.* sees his people weeping, and with supplications, then he brings them into a straight way, wherein they shall not stumble, *Ier. 31. 9.* and again, *Ier. 50. 4. 5.* the Lord saith, that his people shall *goe weeping, and seek the Lord their God, they shall ask the way to Zion, with their faces thither-ward, saying, Come, let us joyn our selves to the Lord in a perpetuall covenant that shall not be forgotten.* When they are led weeping in the thorough sense of their sin, then their faces are set toward Zion, and then they are willing to joyn then selves to God in a perpetuall covenant.

The second thing that will take off the heart fully, is the cleare sight of God in these two considerations.

1. In relation to our selves, to see how there is all good in him for us to enjoy fully, though we have nothing but him alone, whatever we would have in any creature, in any way so far as is good for us, it is to be had in him; when the soule is thoroughly convinced of this, it comes off sweetly, and flows fully after the Lord.

2. Consider God in relation to all other good; thus, that nothing else hath any true good in it, but in reference and subordination to him.

The third thing that will take off the heart fully, is the feare of God, and the feare of eternitie powerfully falling upon the soule, and deeply taking impression in it: For the feare of God, take that place, 2 Cor. 2. 1. *Perfect your holinesse in the feare of God.* The feare of God is a great meanes to bring your holinesse to perfection; and for the second, that place in Phil. 2. 12. *work out your salvation with feare and trembling.* The feare of the eternall salvation of the soule, of the infinite consequence of it, will cause us to labour to work it out.

CAP. VI. *That it is the choynesse of a mans Spirit**that causes him to follow God fully.*

Doct. 3.

FROM the reference that this following of God fully hath to the excellency of Calebs spirit, the Doctrine that ariseth is this, *That it is the choynesse and excellency of a mans Spirit, that causeth him to follow God fully.* As Comets that are called blazing stars, do soon vanish, because of the baseness of the matter out of which they are; but stars in the firmament continue, because they are of an heavenly substance: so there are many blazing professors of religion, who rise high for a while, but at last they come to nothing, because their Spirits are base and vile; but those who have heavenly and choyce Spirits, they go on in their way, and finish their course to the honour of God and his truth, *Prov. 11. 5. The righteousness of the perfect shall direct his way, but the wicked shall fall. Ezek. 36. 26, 27. A new heart will I give you, and a new Spirit will I put within you; &c. And after it follows, And cause you to walk in my Statutes, and*

ye shall keep my iudgements, and doe them.
This new spirit will cause a man to walk
in Gods Statutes, a man of such a spirit
shall certainly keep his iudgements, and
doe them ever to the end. It is not
strength of parts that will carry a man
thorow, nor strength of Argument, nor
strength of conviction, nor strength of
naturall conscience, nor strength of re-
solution, nor strength of common graces,
it is onely this choyce excellent spirit,
that *other spirit*, of which we have spoke
so much before.

In this point I shall follow these
three things.

1. We shall shew what there is in this
spirit that doth carry on a man fully.

2. Why only this can doe it.

3. Apply it.

For the first, it is the boyseynesse of a
mans spirit that causeth a man to go ful-
ly after God: For,

1. By this a man comes to have a
more full presence of God with him,
then any other man can have, such a
man is nearer unto God then others, he
hath more of the nature of God then
others, is more capable of the presence
of

of God then others; and God delights to let but himselfe more to him then to others. These are filled with all the fulness of God, according to that expression of the Apostle, Eph. 3. 19. Now this fulness of God in their spirits, must needs carry them on, because it so satisfies them, as they feele no need of other things. Empty spirits are alwayes sucking and drawing of comfort from the creatures that are about them, & hence it is that their hearts are taken off from God so much. Again, a spirit that is filled with God, is not so sensible of any evils that are without, so as empty spirits are, as it is in the body when it is filled with good nourishment, with good blood and spirits, it is not sensible of cold, and alteration of weather as the body that is empty, and filled onely with winde.

Secondly, the choycenesse of a mans spirit raiseth it to converse with high things, and so carries it above the rubs, the snarles and hindrances that are below, and being above these, it goes on freely and fully in its course, and is not in that danger of miscarrying as other
poor

poor spirits are, who converse so much with the things upon the earth as Birds that flye high are not caught by the Fowler, they are not taken by his me-
twigs, by his net or pitfall, so as others are, who are much below upon the ground. *Prov. 23. 24. The way of life is above to the wise, that he may depart from bell beneath;* It is the keeping in his way above, that delivers him from the dangers and snares that are laid for him below. Thunders and lightnings, tempests and stormes, make no alteration in the highest Region; so the threats and oppositions against the wayes of godliness, and all the troubles that the world causeth, make no alterations in heavenly hearts that keep above. When the tree growes low, it is subject to be bitten by the beasts, but when it is grown up on high it is out of danger. The lower the heart is, the nearer the earth, the more danger; but when it is got up on high, the danger is past, and now what should hinder it from the full growing up to the full measure of it in Christ?

Thirdly, the choyceresse of a mans spirit changeth his end, and so carrieth him

him on fully after the Lord; for when the end is changed, all is changed; when there are but particular changes it is a certain argument that the highest end is not changed; but when that is changed, there must of necessity be an universal change upon those grounds.

Because the last end is alwayes loved for it selfe, and therefore infinitely loved.

It is the rule of all other things that are under it; the good of all things under it is measured by it, and is subordinate to it.

Fourthly, this chancelle of spirit becometh a sympathie, a sympathy between the frame of the heart, and the wayes of holinesse: Now sympathies first are alwayes between the general natures of things, and not individuals, not particulars; as thus, where there is a sympathy between one creature and another, it is alwayes between the whole kinde of those creatures; where so ever such natures are found, there will be this agreement. We may see it more clearly in that which is contrary; the contrariety of nature which we call *Antipathy*.

it is not between any particulars so much, as between the whole natures of things; as between the Wolfe and the Sheep, there is such a contrariety. Now the nature of the Wolfe is not contrary so much to any particular Sheep, but to the whole nature of Sheep, wheresoever the nature of it is found, and therefore to all Sheep. Thus it is in the soul, where there is such a kind of opposition of it against sin, it is not against any particular sin so much, as against the whole nature of sin, wheresoever it is, so where there is such an agreement, which we call a sympathy, it is not so much with any particular way of holiness, or particular A^c, but with the whole nature of holiness wheresoever it is found, and therefore such a soul must needs follow God fully. Again, sympathies doe alwayes work without labour and pain, and therefore where there is such an agreement between the frame of the heart, and the wayes of God, the heart must needs work fully, because it works delightfully: and yet further, this agreeableness of sympathy is deeply rooted in the very principles of the crea-

creature, it is founded in the very being of it, and therefore it must needs work strongly and constantly. Vain reasonings, carnall objections, subtill arguments, strong oppositions can never prevaile again that soule, where there is this deep rooted agreeablenesse between the frame of it, and the wayes of holinesse. But that you may see further what a wonderful agreeablenesse grace makes between the spirits of the godly, and the law of God, which is the Rule of those wayes wherein God would have the soule to follow him in: observe the severall expressions by which the Scripture sets it out.

First, it is written in the Tables of their hearts.

Secondly, it is their meditation day and night, *Psal. 1.*

Thirdly, it is the joy of their soules, *Psal. 119. 14. ver. and 47. ver.*

Fourthly, they love it above gold, above fine gold.

Fifthly, their hearts breake for the longing it hath after it.

Sixthly, they lift up their hands to it, *Psal. 119. 48.*

Seventhly, their mouthstake of it, *Psal. 119. 13. ver. 8. 46. ver.*

Eighthly, their feet run in it, *Psa. 119.*

33. *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119.*

Ninthly, their soule keeps it, *Psal. 119. 167.*

Tenthly, they will never forget it, *Psal. 119. 16.*

Eleventhly, they give up their members as instruments of the righteousness of it, *Rom. 6. 13.*

And lastly, to name no more (though there bee many more expressions in Scripture to set this out) they apply their hearts to it, to fulfill it alwayes even to the end, *Psa. 119. 103.*

Fifthly, this choycenesse of Spirit causeth a man to look to his duty, and not to regard what may follow. The thing that hinders most in their following the Lord, it is want of this it is not want of conviction what should bee done, but the reasonings of their heart about the hard and troublesome consequences that will follow, if the things be done: but a true gracious heart saith only, *Let me know what is my duty, let the right be done, though heaven and earth meet together.*

Sixth-

*Fias justitia
et si mundus
ruat.*

Sixthly, the choynesse of a mans spirit causeth a man, that if he doth look at any consequences, that may follow upon this way, he looks only at the last issue of all, what his way will prove in his last conclusion, how things will go with him when he comes to the last triall, what will be the *ultima* end of all: will it then be peace? shall I then be glad of these wayes I now walk in?

Seventhly, the choynesse of a mans spirit strengthens it against the impressions that sensitive objects use to leave upon soft and weak spirits. Most men have their spirits formed and fashioned according to sensitive objects, it is not what they apprehend in abstract notions, that works upon them, let them be what they will, yet, when they have to deal with sensitive things, the sweetness, desirableness, glory of them, works the most powerfully, their hearts are altered according to the impression that they leave upon them, and this is great weakness, and an effeminate softnesse of spirit. Hence the word translated *Effeminate*, 1 Cor. 6. 9. signifies soft-spirited men. This distemper in the spirit

Spirit is like that in the flesh, when it is corrupted with the dropie, the flesh is soft, and if you put your finger to it the impression of your finger sticks in, & pits the flesh, so the impression of sensitive objects, sticks in disordered weak soft spirits as it was in the other Spies, who were sent with *Caleb* and *Jehoshaphat*, the terrible things they saw in the land stuck mightily in their hearts, they brought with them the impression of them fastned in their spirits hence *Numb.*

*לעין יאד
לראות תל
האד.*

13. 23. according to the translation of the *Greek* Translators, it is, *They brought the fears of the land with them.* But this choicenesse of spirit that was in *Caleb*, & is in those who were truly good, keepeth from this; and there must be this firmnesse in the spirit of a man, or else it will never carry him after the Lord fully. *2 Sam. 22. 26.* *With the upright thou wilt shew thy self upright,* the word translated *upright*, signifies *strong and perfect*. There is required strength, and that more then ordinary too, to carry on the soule to perfection.

Thus you see, what there is in this choice spirit, that carries it on fully af-

ter the Lord: Now there must of necessity be this; or else this full following of the Lord will never be, nothing else will do it. And that,

1. *Because the ways of God are supernatural*, and therefore there must be something in the spirit of a man which is *supernatural*, that must reach to them: this which is *supernatural* in the spirits of godly men, we see it in the effects, for we know it is above reason, and all naturall principles whatsoever. But what it is, is very hard to expresse, and therefore men of parts in the world, are mad to think, that any in mind imagine, that those who are of weaker parts then themselves, should have any thing in them, to carry them on in other ways then they walk in, which they do not understand, because they do not know what that same thing is which is called *supernatural*; they will rather think it a conceit and fancy, then any reall excellency: because they can apprehend other things better then others, they think, why should they not apprehend this better then others, if there were any reall excellency in it.

2. The wayes of God are not openly shew
nature, but contrary to nature, and therefore
there must be used, some special choi-
se of spirit, to carry a man on in them;
there must be a contrary stream to over-
power the stream of Nature, and this
stream must be led by some living foun-
tain, or else there will never be a hol-
ding out. In following after the Lord,
all naturall abilities, and common grace
will doe no more but stop the stream of
corrupt nature, they can not so over-
power it, as to carry the soule another
way; but the work of grace in this
choicewise of spirit will doe it.

3. The stream of sinne, and examples of
sin, are exceeding strong, and it is not a
little matter that will carry on the soule
against them. The dead fish is carried
down the stream, though the winde
serves to blow it up; all naturall abili-
ties of the soule will no more help a man
against the stream of examples; then the
winde can carry the dead fish up the
stream, but if there were life put into
the fish, it were able then to move a-
gainst the wind and stream too.

4. There are so many strong alluring

temptations, wherein the wiles, subtilties, depths of Satan, are very powerfull to draw the heart away from God, that except there be some speciall work of Gods grace to give wisdom to discern the deceits of sin, to guard the soule spiritually subtile, to find out the cunning devices of Satan, and to discern the danger of them, the soule most certainly should never hold on in the way of its following after the Lord.

There are so many troubles, oppositions, that it seems withall in this way, that most certainly would drive it out, were it not for some choicer work of Gods grace in it; but this choicer work of Spirit will carry a man through all them, with Gods promise, Isa. 59. 19. *I will when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.* We made use of this Scripture before, for opposition of strong corruptions, but it is true here now, for the resisting of strong spirituall enemies, of strong oppositions, when they come in like a flood against the soule, to carry it out of Gods wayes, the Spirit of God in it doth lift up a standard against them, and

and were not for this, it could not hold: It is this good and sound constitution of the soule, that makes it indure those oppositions hat it meets withall. An aguish heat may be greater then that which ariseth from a good constitution, but it is not able to resist cold: so there may be a naturall violence in a mans spirit for a while, in the profession of religion, which may seem to be zeal, but not arising from the good constitution of the soule, when troubles come, it vanishes, giving no strength at all.

6 *There are many Scandals and Reproaches that rise against the ways of God, so many aspersions that are cast upon them, that if a man hath not more then an ordinary spirit, he most certainly will be offended: Blessed be they that are not offended in us, saith Christ. It is a great blessing when there falls out scandals, and when we see grievous aspersions cast upon Gods ways, yet not to be offended, there needs be some more then ordinary light to discover to a man the certainty of that good there is in the wayes of God, he had need be sure of his principles, and know in whom he hath beleevd.*

Yea, God many times hides himselfe from his servants while they are following after him; and this oftentimes proves the sorest temptation of all, and a greater discouragement then all the rest: for as for Oppositions, Scandals, Reproaches, these are things they make account of, and can often lightly passe them over; but when God hides his face, this puts them at a stand, now they are in the dark and know not what to doe. Christ was not much troubled at the reproaches of men, at the oppositions he met withall from them; for the Scripture saith, *Hee despised the shame, and endured the Crosse*; but when his Father hid his face from him, then he was in an agony, then his spirit began to be amazed, then his soul was sorrowfull to the death; then he falls groveling on the ground; then he sweats drop of water and blood; then he cries out, *My God, my God, why hast thou forsaken me?* These spirituall desolations, in their degree, Gods servants often meet withall in their way, so as if they had not choice spirits, some speciall work of God in their soules, they would certainly fall and sink in it. Now
 .hoveled dished and put

put all these together, and we see, it is not every ordinary spirit that is like to go on fully after the Lord, it must needs be something extraordinary that pre- serves a spark in the midst of waves, that preserve a candle light in the midst of storms and tempests.

Never wonder then, or be offended, to see so many to fall off from God; few men have choice spirits, those who are godly, expect no other from most professors, and therefore they are not troubled when they see this fall out; *They went out from us, because they were not of us*, saith the Apostle. Wicked men are offended, because they know not what the work of grace means; and hence, if they see a man make profession of Religion, they make no difference, as though there were as much to be expected from him, as from another; as though the cause of God fell when he fell, no such matter; if you see mens spirits proud, slight, earthly, sensuall, or carried with a greater violence then their principles will beare, I do not mean, though their affections may sometimes goe beyond their knowledge, but by principles I

vscl.

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me in the rooted graces of God in their hearts, as one may perceive in some, there are not graces rooted suitable to their expressions & outward ways, and when you see not *abundance in the ways of grace*, then never expect from them any full following of the Lord: & if they fall off, be not troubled, let it be no more then you made account of before-hand would be.

Pse 2.

Hence the world is mistaken, who judge it stoutness & stubbornness of spirit in Gods servants, that will go on in the ways of godliness, they are a kind of inflexible people, there is no persuading of them, there is no dealing with them. No, it is no stubbornness, it is the choyness of their spirits that makes them to doe as they doe; you judge it stubbornness, because you do not know the principles upon which they goe. I confesse, if I see a man stand constantly in his way, and will not be moved by the persuasions of others, if I doe not understand the reasons upon which hee goes, I cannot but think it stoutness, and this is your case, but if you did but know what are their reasons, what are their

their powerfull motives, that draw
them on in the wayes of God, you
would not have such thoughts of them.
Their powerfull motives constrain them,
as Elisha says of himselfe in another
case, *gals. 10.* *hancorand ad nunguam*

Take these convincements, that it is
not stubbornnesse, but choynesse of
Spirit that carries them on so unmove-
able in their way.

1 In other things they are as yeold-
able, as wadable, as easie to be perswa-
ded as any men, it is only in the matter
of the Lord that God they are thus.
They can beate burthens upon their
shoulders, and cry out, and rest as little
as any, if you will compell them to goe
a mile, they will be content, if they
may doe good, to goe two, yea,
as far as the shoes of the preparation of
the Gospel of peace will carry them,
who can bear wrongs and injuries from
men better then they: Subborn spiri-
ted men cannot do thus.

2 Stubbornnesse is joyned with desire
of revenge, but in these dispositions,
there is all pity and compasison, they
pray for those who doe oppose them;
when

when they are reviled, they revile not again; if sometimes their corruptions should be stirred, they are ashamed and confounded in their own thoughts for that they have done, they mourne and lament in the bitterneſſe of their ſpirits for it;

3 Stubborne diſpoſitions are not contracted on a ſudden; it is by degrees, & continuance of time that alterations nature, but this diſpoſition of being unmoveable in Gods wayes, comes many times even of a ſudden, as ſoon as ever the heart is turned, which is an evidence of a new principle put into it.

4 Stubborn hearts doe not uſe to ſeek God to uphold them, to ſtrengthen them, to bleſſe them in that way; they doe not bleſſe God for being with them, helping of them to perſiſt in their way, as Gods ſervants doe, they go to God to get ſtrength to enable them to be immovable, they give God the glory of it, when they have found themſelves enabled to withſtand temptations.

5 Thoſe who are of ſtubborn diſpoſitions, doe not uſe to be moſt ſtubborn, when their heart is moſt broken with af-

afflictions, their hearts, though in their prosperity are unyielding, but when they are dealing with them then, their hearts are presently up, if you move them to any thing they have no mind to, their words are stout, their answers are fierce, but let afflictions come, then as *Isa. 29. 4.* Their hearts are brought down, and they speak as one out of the ground, and their speech is low, as one out of the dust, then they are willing to heare what you say, As the young Gallant that *Salomon* speaks of in *Prov. 5.* there was no speaking to him in his prosperity, but when his flesh and body were consumed, then he mourns at the last, and cries out, *How have I hated instruction, and my heart despised reproofe! I have not obeyed the voice of my Teachers, &c.* But now, those that are godly, in their greatest afflictions, when their hearts are most broken, when God humbles them most, even then they are most settled and unmoveable in that way they walked in before, and it is then the greatest griefe of their souls, that they walked so close with God in it, then they did. Have other thoughts then of Gods people, then you have had;

vs 3.

that, do not cease that of subornation
that you do not understand, think with
your selves that there may be something
in their spirits more then you know of.

Let those who have this excellent
choise spirit, encourage themselves in
this, that surely it will enable them to
follow God fully, let them know,

First that though they be weak, if
their spirit be right, if of the right kind,
they shall certainly hold out. That
which Christ said for the comfort of
the Church of Philadelphia, Rev. 3. 8.
They may apply for theirs, Thou hast a
little strength, saith Christ, and hast kept
my word, and hast not denied my name.
A little strength, if it be right, if it be the
strength of a sound spirit, it will carry
on the soule to keep Gods word, and
enable, not to deny his Name.

Secondly, therefore is Christ filled
with all fullness of all grace, that out of
his fulness thou mayst receive grace for
grace, that spirit by which hee is so
plentifully endowed, it is for thee.

Object.

But I understand my Spirit is not this
choyce Spirit, and therefore I shall not
hold out in following the Lord.

First,

First, is a broken humble Spirit in
sense of thy weakness and wants.

Secondly, that which thou dost
though but weekly, is it upon Divine
grounds, and hast thou Divine ends?

Thirdly, doth the sight of thy weak-
ness make thee cling and cleave unto
Jesus Christ.

Fourthly, when thou lovest God in
following him, art thou sensible of the
want of his presence, and dost thou
ever leave crying and seeking till thou
enjoyest him again? Certainly, this is
a true choicer spirit, that will carry on
fully in following the Lord, when thou
findest glorious hypocrites first vain
and come to nothing.

It is the choicest of Spirit that
is the only thing that will carry us
after the Lord, then let us learn to look
to our spirit. Every man with an ill-
guise, for as it is the issue of life, so
not so much complain of temptations,
oppositions, troubles you meet with-
all, but look to your spirit, and all is
well. If there be the spirit of love,
and of a sound mind, there will be the
spirit of power, for these are joyned to-
gether

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Tim. 1. 7.

Object.

Ans. 1

Eph. 3. 6.

+ 37

gather by the Apostles, there need not
be the spirit of fear, for the spirit of a
sound mind, & the spirit of fear, are op-
posed one to another in the same place.
But wherein should we look to our spi-
rits? First, we heed to your judgements,
keep your judgements clear for God
and his truth, as it is said in Eph. 3. 6. that
wisdom and knowledge should be the
stability at those times; for true wis-
dom and knowledge, preserving the
judgements of men right and sound are
the stability of mens hearts. Take heed
your judgements come not to be alter-
ed, to think other will of Gods ways,
than you did before, to have other opi-
nions of them. Though here may be
many weaknesses, yet if the judgement
be kept right, all may do well, but if the
Isotrie be got into the head, then the
soul is in a dangerous condition as Lev.
13. 44. when the Priest shall look upon
a leprous man, and see the plague is got
into his head, the text saith, *He shall pro-
nounce him utterly unclean, for the plague
is in his head.* The Priest was to pro-
nounce none to be utterly unclean, but
such who had the plague in their heads.

Second.

Secondly, labour to keep conscience clear, take heed of pollution there, take heed of a breach in thy spirit there, for that will weaken it much: Conscience is the strong Tower of thy soul, if the Truth of God be got out there, the strength of the soule is gone.

Thirdly, labour to keep thy heart low and humble, when the flesh swells, it cannot bear any hard thing upon it, though a member grows bigger when it swells, yet it grows weaker, so it is with the soule.

Fourthly, labour to keep the Spirit heavenly; Mixture of drone will weaken & convince thy soule that a part of the Creature will serve turn, to carry thee thorow this thy Pilgrimage well enough. One told a Philosopher, *you will be content to please Dymissus*, *you need not feed upon greene herbs*. The Philosopher answers him, *And if you will be content to feed upon greene herbs, you need not please Dymissus*. So if men would be content with a little in the World, to be in a low and meane condition, they need not flatter, those things that draw others from follow-
ing

[illegible]